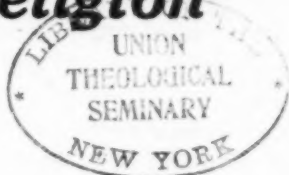


*The*  
**CHRISTIAN  
CENTURY**

*A Journal of Religion*



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**LONG RANGE SINNING**

By H. D. C. Maclachlan

**THE CHURCH SPEAKS  
—AND IS SILENT**

An Editorial

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A Petition Toward Christian Unity  
To France—Ally and Friend  
Negro Poetry in America  
Out of Egyptian Sands

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# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXX

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Number 12

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## EDITORIAL

### The Radiophone and Preaching

MANY thousands of people in America have never heard a sermon by any other than a preacher of their own sect. For generations the family continued in an ancestral church. Nowadays church people of this sort are hearing sermons from other points of view in the privacy of the home, by means of the radiophone. It is significant that no single theme is so much broadcasted as is religion. It is well that Roman priest, Jewish rabbi, and even the secularist with his denials are given access to the air. Wilbur Glenn Voliva is so impressed with the new invention that he will erect at a cost of twenty thousand dollars his own broadcasting station, and in addition loud-voiced speakers will shout his sermons at the automobilists who go through Zion City on a Sunday afternoon. In the Chicago area the finely wrought sermons of Dr. Shannon and the brilliant pulpit addresses of the Sunday Evening Club are sent out through the air to fall as gospel seed, some by the wayside, and some on good ground. Best of all is the fact that the people who know least about sermons are hearing them in large numbers by this new device. The initial interest may be primarily scientific or curious, but no one could "tune in" on Dr. Fosdick or Dr. Hugh Black on recent Sunday evenings and not be impressed and inspired. The new device contributes appreciably to the realization of the fellowship of the church universal, for there is now no limit to the size of congregations. What sectarianism has always forbidden has now come to pass. Vast congregations, without thought of name or creed, repeat the Lord's

prayer after the minister and hear his sermon, critically but intelligently. Meanwhile the ministers feel the competition of preaching by the side of the nation's greatest pulpiteers. Village pulpits must turn out a better product. City congregations will soon know what real preaching is. The new invention for spreading the gospel is likely to work many a change in preaching style, in religious attitudes and in the coming of a more catholic consciousness to the church of Christ.

### "Hokum" In the Pulpit

M. M. W. BINGAY, of the Detroit Evening News, has written a very striking essay on "Hokum," a word first heard in the chatter of the back stage of the theatre, and now passed over the footlights into common usage. "Hokum" means, in its original sense, any action on the part of producer, playwright or actor by which he seeks to cover paucity of thought by an emotional thrill, which will make the audience forget either that the play has no intrinsic value or the actor no ability. In short, it is an effort to use "sure-fire stuff" in the hope of winning immediate applause; as when a politician appeals to the flag to deflect attention from his bankruptcy of thought or policy. Love of home, love of mother, are primary, fundamental emotions, and can always be relied upon by the orator, the actor, or the screen hero to make up for the absence of ideas. Alas, it is often so in the pulpit. Oratory is a perilous art, beset by slippery pitfalls. Not alone the cheap, sensational preacher—known in newspaper offices as "a publicity seeker"—but every preacher, every public speaker, knows the temptation to practice "hokum."

Keen to establish a successful church, buildings filled, multitudes gathering—all the accompaniments of a prosperous and plentiful popularity—many a man has lost his vision, if not his soul. Unable to resist the lure of ephemeral plaudits, he has forgotten the high mission of the pulpit in the worship of the artificial, the spectacular, the unreal. This is not a matter about which one may lecture others; but from hokum, from hocus-pocus, from all the cheap tricks which seem to win today, but surely lose tomorrow, may the good Lord deliver us!

### The Patron-Saint of Journalists

THE Pope has nominated St. Francis de Sales to be the patron-saint of journalists, and no editor, however perplexed, could ask for a gentler, wiser guardian spirit. He was a real saint, not merely an official one, and the famous essay by Sainte Beuve, the best thing ever written about him, reveals a man of radiant personality, of incomparable vivacity, of unconquerable optimism; as generous as gentle; uniting a wealth of human sympathy with a profound spirituality; and, by the test of journalism, a master of a limpid, vivid, enchanting style of writing. If journalists cared much for a patron-saint, they could not ask for a better than St. Francis de Sales. Surely journalists, of all men, need a saint, not because they are unlike other men, but because they see the nether side of human things, and their faith is often sorely tried. Any working journalist knows enough of the seamy side of humanity to furnish half a dozen gadfly cynics with quivers full of gibes and taunts. If St. Francis can teach us a gentler habit of heart, more pity and laughter, and a finer art of sympathy, he will be a blessing in Fleet Street and Times Square and South Dearborn Street.

### The Older and the Newer Orthodoxy

SCHOOL and church are joined in the attacks made on these two fundamental institutions of society in a recent issue of the Hibbert Journal. This widely read quarterly prints an article from the pen of Charles W. Stanley which repeats many of the old charges against the church, and brings some new ones. The Christian congregations are chiefly interested in securing choice sites, erecting buildings and promoting prohibitory legislation. The churches have grown aristocratic, moving into the choice residential sections and sending missionaries back into the city slums, with which the respectable church members set up only a kind of pharisaical relation. The ministry is so much underpaid that it seeks doles from secular business enterprises. Such strictures, while they make lively reading, do not touch the heart of the problem of the church. Only the man who truly loves the church as spiritual mother and desires her spiritual health can find the things that are most wrong in her life. Fundamentally the church wavers today between two different religious systems. The older orthodoxy, in most communions a modified Calvinism, is to be contrasted with

the new-old religion of Jesus which combines the mystical and social attitudes of the spirit in a great synthesis. The church will limp just so long as it is uncertain which of these types of religion it is its business to give to the world. The religion of orthodox opinion, legalistic rules and sacramentarian ritual is one thing. The religion of a vital faith in God and a conviction that in the mind of Jesus there is the solution of all the basic issues of our social relations is another. Under one system the church is a hospital for sick souls. Under the other, it is a conquering host, organized against all evil and in behalf of all good. Under the old orthodoxy the saints sit in comfortable pews and wait to be ministered unto. Under the new orthodoxy they will organize together in a variety of ways to bring the will of Jesus to pass in every human relationship.

### Papini's Prayer for Christ's Return

THE Italian edition of the "Life of Christ," by Giovanni Papini, the American edition of which is easily the outstanding book of the spring, closed with the following prayer: "O Christ, never was thy message so necessary as today; never was it so forgotten or despised. The kingdom of Satan has now reached its full maturity, and the salvation which we all are groping for can only come from thy reign. The great experience verges to an end. Men alienated from the gospel have found desolation and death. More than one promise and one threat have been confirmed. Now we in our despair have only the hope of thy return. If thou comest not to rouse the sleepers, huddled in the foul mire of our inferno, it is a sign that the punishment seems to thee still too certain and light for our treachery, and that thou wilt not change the order of thy law. Let thy will be done now and always, in heaven and on earth. But we, the last of the race, wait for thee. Thee we shall wait for every day, despite our unworthiness and every impossibility. And all the love which we shall be able to wrest from our devastated hearts shall be for thee, O Crucified One, who wast tormented for love of us, and now dost torment us with all the power of thy implacable love."

### The Realism of Jesus

A BOOK which is destined to take its place alongside the work of Dr. Glover is "The Realism of Jesus," by Dr. J. A. Findlay, of Manchester. It opens with a paraphrase of the Sermon on the Mount, which is in fact a remarkable exposition; one of the best of which we have any knowledge—suggestive, original, and strikingly vivid. The essays following are of equal worth, as for example the one on "Sex Relations," which points the way to a book on that subject sorely needed in this erotic, neurotic age; a subject strangely neglected by Christian thinkers, and left to the mercy of sex-obsessed novelists. Miss Royden is almost the only Christian teacher who has faced the issues, and she left whole areas of the theme untouched. Dr. Findlay makes one feel that on the subject of human

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goodness Jesus left nothing new to be said, and that what he said is eternally new. Rich humanity, quick-sighted love, sparkling humor, with the glad exuberance of the heart of a little child, unite in this book. Winsomeness is joined with wisdom; and the author tells us that our inability to carry out the teachings of Jesus is due, not to lack of piety, but to the fact that "we are not human enough." Always we are surrounding ourselves with abstractions, like nationality, federations, trade unions, classes; and these obscure right human relationships, the only terms on which men can live together; and these abstractions hide from us our common humanity. For Jesus such barriers and abstractions did not exist; he knew that there is one heart in all the world and love is the way to it.

### How Far Shall Independency Go?

SOME denominational secretaries are apprehensive over the rapid growth in numbers of the community churches. They are issuing solemn warnings to these churches to hasten and connect themselves with a denominational organization, lest they be lost. Meanwhile in the community church movement there is an increased independency. The community church that takes its minister at the behest of outside authorities, or even allows the deed of its property to pass to some outside concern, soon awakes to find itself shorn of that liberty of action which is necessary to success. The result is that the churches are making a clean job of it in many communities in separating themselves from all connection with the denominational order. As community churches are not organized, this may mean either isolation or eventually the organization of a new denomination, unless some better course can be devised. In this development Canada happens to be a whole decade ahead of the United States and events there probably indicate what is to happen in this country. In the newer parts of the country the people arose against the sectarian system that was aggressively foisted upon them by the bishops of Methodism, Presbyterianism, and Congregationalism (by whatever name these bishops might be called), and taking matters into their own hands organized union churches. These union churches co-operated in missionary enterprises, as far as they were able, with the parent bodies. At last the movement spread to such an extent that the ecclesiastical leaders faced the danger of serious disintegration unless they acted. Church union was voted in Canada because it was first forced upon the leaders by the people. Independency is not the ultimate goal of the new community churches in the United States, but cooperation. These churches will have to wait for the fullest cooperation until their slow-moving brethren in the denominations see the need of removing sectarianism from the field. In a united church, based not upon irrelevant denominational interests, but upon concrete community life, there will obtain a far more vital sense of responsibility to the wider kingdom of God than is possible under our denominational sys-

tem. Community churches that rightly conceive themselves realize that cooperation and not independency is their ultimate goal.

## The Church Speaks—and is Silent

THE administrative committee of the Federal Council of Churches has just published a "Declaration Concerning America's International Obligations" which is the result of a special meeting of the council's commission on international justice and goodwill, called on account of the critical state of international affairs in Europe. The declaration which is made with the assertion that it "voices the moral judgment of an overwhelming majority of Christian people" contains three points. It condemns the present American policy of isolation. It suggests another international conference in which America is to take the initiative, as in the Washington conference, by volunteering whatever concessions, financial and otherwise, may be necessary to restore an ordered international life. It demands that the government protest against any settlement of the near eastern problem which places commercial advantages above human rights, particularly the rights of the Armenian people.

This declaration has the merit of dealing with specific problems and issues, a merit which most similar church documents have lacked, and it therefore represents a distinct forward step in the church's effort to fulfill its obligations of moral guidance in the complexities of modern international life. Nor could any objections be raised against any one of the three points of the declaration from the standpoints of Christian morality. Yet there are characteristics of the statement which reveal the weakness of the church when it essays the difficult role of moral guide in the complexities of international politics. For one thing, the situation in Europe which gave the immediate occasion for the conference from which the declaration issued is not mentioned or even hinted at. Even secular newspapers are almost unanimous in their condemnation of the French occupation of the Ruhr, but the church conference is silent upon this problem which is engaging the conscience of all lovers of peace. Such a silence may be expedient, but is it prophetic? The church reaffirms its loyalty to the principle of international cooperation but has nothing to say on a situation which jeopardizes the whole principle of cooperation for years to come. Here is an opportunity of rendering a definite service to the cause of peace; for the only hope of stopping this resort to violence and force without appeal to additional force is by creating an overwhelming public opinion against the policy of violence. If the hope that French statesmen would heed such a verdict of international opinion may seem illusory, one need only remember that France could hardly have ventured her present policy in the first place had she not counted on utilizing the romantic affection for her which the war had developed. The sooner an overwhelming condemnation of her violence helps her to

realize that affection does not impair moral judgment the greater is the hope of making her amenable to international conscience. In the task of developing such conscience and applying its force to specific situations the church not only fails to anticipate the common mind but actually lags behind it.

The church has fallen into the habit of assuming that its stubborn loyalty to the league of nations exhausts its duty to the cause of peace. Does it not realize that, however desirable the league may be, situations arise in which a nation must support the principle of international cooperation and goodwill not as it is incarnated in an institution but as it is imperiled in a specific situation. League or no league, America has foregone a dozen opportunities of supporting England's pacific intentions upon the continent. She is evading the issue in Europe now and the church is not helping her to overcome the spirit of equivocation and throw the weight of her influence on the side of international goodwill.

The force of this criticism may seem to be vitiated by the second point in the council declaration in which a new international conference is called for. Here is a constructive proposal which the church is not the first to make but which it does well to support. Several such conferences have proved abortive because of America's failure to participate in them, and America failed to participate largely because she did not want to be approached upon the subject of cancellation of debts. As long as we continue our unwillingness to entertain this problem Europe is justified in regarding our passion for peace as pharisaic. The American public is so tender upon this subject that American statesmen are afraid to venture upon it. The church statement only hints at it and one wonders why the suggestion that international order is dependent upon American generosity in the matter of war debts is not made with more unmistakable clearness. The council declaration leaves the impression that the church is not ready to make a heroic appeal to the spirit of sacrifice, without supporting it, and incidentally vitiating it, by a concomitant appeal to national selfishness. "Bankers, economists and business men are telling us," the statement declares, "that only the establishment of normal economic conditions can bring prosperity to American agriculture and commerce. What they declare to be necessary on the basis of enlightened self interest we declare necessary also from the standpoint of the Christian ideal of international brotherhood."

That is a revealing statement. One rather hopes that it will not fall under the discerning eye of Bertrand Russell lest it support him in his disconcerting conviction that the besetting sin of the Anglo-Saxon world is hypocrisy, that Protestant Christianity has supported this vice and that it is manifested in our efforts to hide the natural and universal instincts of selfishness which generally actuate the policy of nations under the cloak of beautiful sentiment. Human motives are always complex, it must be admitted, and good deeds may spring out of mixed motives. Yet ultimately one or another set of motives gains dominance. "Ye can not serve God and mammon."

The prospect of peace is dismal because greed and hatred still dominate the policy of nations. The Lausanne conference reeked with oil; central Europe is perishing in hate. If the church is to fulfill her divine mission she must bear witness against these national sins with prophetic ardor and she must have the insight to detect them in her own nation as well as in others. The world does not believe in forgiveness and it does not believe in the redemptive power of love. If the church believes in them let her say so with the force of definite conviction and let her suggest the application of her ideals to the specific circumstances of international life. To weaken her gospel by suggesting that considerations of expediency may prompt nations to adopt policies to which motives of service will not move them is the worst of all apostasies. It shows a lack of faith in both the gospel and in men. The church has a disconcerting habit of assuming an intransigent role in questions of personal morality but making the most surprising concessions when it confronts the formidable foes of industrial and international greed. The usual concession is to emphasize that the ideal to which the church is trying to incline the faithful is ultimately rewarding. Thus Henry Ford, who pays big wages and is nevertheless reaping huge profits, becomes our national idol and Roger Babson, who thinks that religion pays, is a sort of national prophet. We believe very sincerely that honesty is the best policy, but do we insist on honesty beyond its ability to return dividends? We believe that it is good business to treat labor decently, but do we believe in fairness to labor up to the point where such a policy will diminish and not increase dividends? We believe in concessions to foreign nations in the interest of world peace, but do we believe in such a policy beyond its promise to return dividends to American agriculture and commerce?

These questions are important particularly from the viewpoint of international relations; for the actions of modern nations are almost without exception instinctively predatory. Whatever progress has been made toward a society of nations has not gone much beyond the stage of establishing machinery for the mutual accommodation of their several greeds. And so wars continue. Someone will have to break the news to the nations that the peace which all the world so sincerely desires is the fruit not of balanced self interest but of love and the passion for service. Since that message is a very essential portion of the gospel the church ought to undertake to deliver it. If the church undertakes this task sincerely let us hope that she learns to deliver the message with the force that will impress the conscience of the nations. Most of her past messages have been characterised by circumspection rather than by courage. The usual Christian document on world peace could be passed by a convention of Rotary clubs as easily as by a solemn assembly of Christian leaders. It lacks courage and Christian uniqueness, and it compromises with the national sins which are the very curse of our modern civilization. This latest document is an improvement on previous declarations, but it is not altogether free from these weaknesses.

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## Out of Egyptian Sands

THE excitement caused by the discovery of an ancient tomb in the Valley of the Tombs of the Kings near Luxor is subsiding, and is now finding its secondary expression, after the manner of such notable incidents, in a flood of Tutankhamen fashions in women's wearing apparel and ornaments, the appropriation of the name to many sorts of toilet articles and other commodities, and a sudden appreciation of the possibilities in the field of faked Egyptian moving pictures. Along with these commercializations of the sepulchre of an ancient Pharaoh come the inevitable uses to which the cartoonists and columnists can turn the story. Presently the entire matter will have passed from the public mind, to take its place with the letters of Tel el-Amarna and the papyri of Oxyrhynchus.

But there are several reasons why this latest discovery cannot altogether fade from the attention of the world. The most obvious of these is the fact that the real object of the excavations in the valley of the royal tombs has not yet been attained. While it seems clear that the grave is actually that of the man whose name has found a sudden notoriety, it is not certain that his body will be found in the still unopened tomb-chamber. The heat of the Nile Valley makes it impossible, or at least impracticable, to continue operations of this character during the summer months. As yet only the antechamber of the tomb with its small annex has been explored. The objects found in this vestibule section of the sepulchre have been removed to a laboratory near at hand, where they will be carefully prepared for transportation to the museum at Cairo. To preserve the tomb intact for future work, the stair shaft leading down to the antechamber has been filled with concrete and iron doors set at the entrance, to prevent the intrusion of robbers. Thus it is hoped that the place may be left unmolested until autumn.

But this is far from certain. It is now well known among the people of the region that the treasure concealed in the actual tomb-chamber of the king is probably far more valuable than the extraordinary and priceless objects found in the outer chamber and its side room. To the looters of tombs all through the ages the sacredness of the dead and the archaeological interests connected with ancient deposits of this character are of little moment. They are only concerned with the treasure to be secured in the form of gold, silver, jewels and other valuable and easily removed materials. Time and again these tombs have been searched for, and most of them looted by robber hands. For this reason the bodies of many of the kings were removed from their original resting places by loyal subjects during the centuries when the work of vandals was always to be feared. The modern age has been able to find but one or two of the mummies of rulers in their original location, and these had already been rifled of their burial treasure. This tomb of Tutankhamen is the first of the tombs of the kings to be discovered in its

primal condition, if indeed this proves to be the case.

But every motive for robbery remains, and has been immensely stimulated by these recent finds. It is practically certain that great treasure is yet to be disclosed in the tomb-chambers of the king. It is highly probable that other tombs, as little known and as inaccessible as this, are yet intact in that region. Here are inducements sufficient to tempt the cupidity of even less bold and skillful robbers than the Levant, perhaps even Egypt, can furnish. A favorable hour, perhaps a little bribing of the guards, a sufficient number of hired helpers to overcome immediate resistance or rescue, and a small quantity of powerful explosive applied at suitable points, and the entire side of the arid and yet historic valley might be exposed to plunder. This might be a successful raid, or it might yield nothing, but it would jeopardize the work of research and destroy much that is now in possession and just within reach. To those sentimental people who protest against the disturbance of these bodies and their removal to Cairo or elsewhere it need only be pointed out that such gentle and considerate handling of royal remains as the archaeologists contemplate is the mildest and most useful form of a disturbance of the dead which appears to be inevitable, to which every sort of motive apparently contributes.

But quite aside from these pragmatic and utilitarian considerations, this discovery of the tomb of Tutankhamen is of great moment. The disclosures already made appear to prove that the art of the Nile Valley in the fourteenth century before Christ was in most respects, if not completely, the equal of that of Greece in the age of Pericles. Historians have not been willing to concede this claim, already made by certain Egyptologists on the grounds of discoveries of recent years. It now looks as though the beginnings of the very highest types of civilization must be set much farther back than has been the custom. A restudy of the comparative ages and character of the cultures of the Nile and the Euphrates now becomes imperative. And perhaps at some point in the inquiry China may assert its right to as early a national emergence to primitive civilization as the peoples of the Mediterranean basin, or the Fertile Crescent.

Another interesting suggestion is afforded by the immense wealth represented by the deposits in the grave of this king of the eighteenth dynasty. It must be recalled that Tutankhamen was a very minor figure in the list of Egyptian monarchs. He was not of the royal line, as far as can be known. He was merely significant because he married one of the six daughters of Amenophis IV, or Ikh-n-aton, as he called himself, the monotheistic innovator, whose attempt to displace the cult of Amon at Thebes with that of Aton, the sun disk, at his new city three hundred miles away, signally failed after a few years. Tut-ankh-amen was the second of two sons-in-law who followed "the heretic of Ikh-n-aton," as the orthodox priesthood of Thebes called him. These were weak and ineffective rulers. Tut-ankh-amen was a youth of eighteen

when he died after a reign of two years. Already he seems to have given up hope of perpetuating the program of his father-in-law, and had changed his name from its first form, Tut-ankh-aton, to the more orthodox form which he bears in history. In a few years all memory of these insignificant successors of the heretic king had faded, and from the days of Rameses II in the following dynasty the years of these rulers were credited to the next king, who restored completely the regime of the Theban line. Now if a king of such youth and unimportance in the story of Egypt was honored with a burial so opulent and treasure so extensive, what must have been the magnificence of the lives and deaths of the really important monarchs like Tethmosis III and Rameses the Great. No wonder their tombs were the perennial digging ground of the robber bands who generation after generation found it profitable to search afresh for the riches of the Pharaohs. Here also is to be found a new sidelight on the greatness of early Egyptian civilization.

But the most important result of this fascinating discovery is the stimulus to archaeological research that is sure to emerge. Hitherto only a beginning has been made, notable as have been some of the finds. Much of the territory in which it was thought worth while to conduct such operations has been under the rule of the Turkish government, which has thrown every sort of obstacle in the path of excavation. Its control of the very lands in which biblical interest centers—Egypt, Palestine, the Euphrates Valley, and Asia Minor—has been an almost insuperable difficulty. Now fortunately this incubus upon scientific research is lifted, and the control of these regions by European powers friendly to research is assured. Already the effect of this change is seen. Even with the elimination of German effort, which has always been foremost in this field, many undertakings of moment are under way, and the results are surprising and gratifying. Most of all, the funds for such work are now offered in much more generous manner than ever before. It will no longer be left to the scholars to finance as well as conduct the work of inquiry. Men and women of wealth are discovering that on the sheer plane of selfish enjoyment there is as much satisfaction and fame to be got from the patronage of archaeological research as from the pursuit of less usual forms of adventure. At least this has been the experience of Lord Carnarvon, who for a dozen years has kept up his search for this particular tomb just as a sort of sporting proposition. No one can question the sportsmanlike character of his persistence in spite of discouraging results up to the very moment of the great discovery. Now he has his reward.

The ground has as yet only been scratched in Bible lands. The next quarter of a century may expect to see results that will place in the hands of scholarship records of the past as valuable as any that have thus far been secured. And it is certain that whatever these finds may be, biblical science will profit immensely by them. The work of archaeology thus far has been fruitful in validat-

ing and illuminating the records of the Scriptures. The future will add to these values. It seems probable that the world is about to see a new and surprising page turned in the story of ancient civilizations, and fresh light turned upon a score of impressive problems in the field of ancient art, education, government, ethics and religion.

## The Loaned Umbrella

### A Parable of Safed the Sage

THE daughter of Keturah came to see us, and when she left, behold it was raining.

And she said, Loan me an Umbrella I pray thee and loan me not thy best one.

And I said, Here is an Umbrella which I keep for the express purpose of loaning it.

And as she raised it she remarked that no Ribs were broken, which was unusual in an Umbrella which was kept for the purpose of loaning.

And on the next day she brought it back. And she said, Father, that Umbrella doth not shed the Rain, nor doth it greatly change the direction thereof, but it straineth the Rain.

And I said, I am glad that it doth as much as that.

And she said, This Umbrella is good for just one thing, and that is to loan.

And I said, Yea, and it hath this advantage, that it always cometh back, whereas, when I loaned better ones, they came not back.

And she said, That is a great System. However, the next time I will borrow thy good one.

Now I notice this difference between Keturah and the daughter of Keturah. Peradventure some one sendeth unto us some pleasant thing, saying, This is for the Venerable Sage and his Noble wife, Keturah saith, How beautiful it is that our friends think so well of us; let us give God thanks that our friends love so well such unworthy folk as we are. But the daughter of Keturah doth say, There is one Satisfaction, we deserve it.

And this one difference between them, and for that difference I love Keturah and I am delighted with her daughter.

But I pondered on the advantage of having two umbrellas, one of them not too good to loan. For I once had two Deacons, both of them righteous men, and both living on the same street. And one of them spake unto me, saying, My Umbrella hath my name painted on the inside of it in White Paint, and on the Sabbath Day when it raineth, I walk behind the other Deacon, and read my own name plainly as he holdeth my Umbrella high above his own head and the head of his wife.

But albeit I have Two Umbrellas, and the daughter of Keturah saith that one of them is good only to lend, and I suspect that I have been able to keep it longer on that account, yet have I sometimes loaned my very best one, and I still have it. For the Average Man is Honest, even as regards Umbrellas.

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# Studies In Sin

## Sinning at Long Range

By H. D. C. Maclachlan

WE are apt to think of the so-called "social gospel" as a recent discovery. And there is, of course, a certain value in thus signaling the reaction of the modern conscience against the extreme individualism of a few decades ago. But ethics and religion have always been, in principle, social concepts. The sin against God is primarily and essentially the sin against the clan, the tribe, the state, one's fellowman. *That* has not changed; what has changed is the society—the milieu of worship and conduct—which in our day has become so highly organized that it has outrun our ethical thinking and made it hard for us to trace the anti-social and, therefore, immoral and irreligious, implications of many of our acts and attitudes which on the surface seem innocent enough. Of these the baneful results occur at such distances, so to speak, from their origin and in forms so foreign to our intention, that a very sensitive imagination is needed to link cause with effect, and place the blame where it belongs. Sinning at longer range than our fathers, we have not yet developed—or are only beginning to develop—that periscope imagination that shall let us see the shellburst across the hills of our social terrain, the shocked, killed and maimed of our selfish and inconsiderate gunnery.

### WIDOWERS' HOUSES

In his "Widowers' Houses"—"widowers'" is a characteristic Shavian touch—Mr. Bernard Shaw plays this part of social periscope to the vice of slum-landlordism and its ramifications of participating guilt, selected not for their own sake, but as a type of a whole group of social wrongs. The plot of the play is designedly unromantic, dealing, as it does, with the commonplace ways of commonplace society. The *ex facie*, though, as we shall see, not the ultimate villain of the piece is a rich Londoner, Sartorius by name, of the nouveau riche type, whose fortune has been made out of a slum, notorious even in a city of slums. His tenants are the hopelessly poor that every great city knows, and the dirty work of collecting his rack-rents is done by one Lickcheese, the miserable, brow-beaten, yet cunning and vindictive agent of the arch exploiter, who lurks in the background, while putting up a fine front of respectability to the world that knows him only as a prosperous local politician and vestryman. The nature of his business apart, and making allowances for trans-Atlantic differences, he might pass for the accepted type of our own clean-shaven, well-groomed, hard-eyed, "square-jawed" captain of industry as he appears in the success magazines and advertisements of business correspondence schools—the oil of success oozing malodorously at every pore, mannered like a slave driver, insolent to his inferiors, and hiding a perfectly patent "inferiority complex" under a show of brusquerie and independence towards his social

superiors—a "self-made man, formidable to his servants, not easily accessible to anyone." His daughter Blanche, for whom he has ambitions, is "a well-dressed, well-fed, good-looking, strong-minded young woman, presentably lady-like, but still her father's daughter"—altogether the most likable figure in the play, though involved in the same moral catastrophe.

### THE STORY SKETCHED

While on a continental trip this engaging couple meet, at a hotel on the Rhine, Dr. Harry Trench, a young medical man of aristocratic connections, and his fidus Achates, William de Burgh Cockane, a middle-aged person of "affected manners, fidgety, touchy, and constitutionally ridiculous in unsympathetic eyes." Of course, Dr. Trench falls in love with the not unwilling Blanche. Pending their formal engagement, Cockane and Sartorius constitute themselves negotiators of the bargain, since bargain—money versus social position—it is on the part of Sartorius, and incidentally Cockane, who hopes for "pickings." The approval of Lady Roxdale, Trench's aunt, is obtained through Cockane's diplomatic approach and in return Sartorius thus renders his financial account: "My income, sir, is derived from the rental of a very extensive real estate in London. *Lady Roxdale is one of the head landlords; and Dr. Trench holds a mortgage, from which, if I mistake not, his entire income is derived.*" The engagement is consummated and the scene shifts to London. To Sartorius in his suburban villa, expecting a visit from Dr. Trench, enters Lickcheese, the rent collector.

Sartorius—Has there been any further trouble about the St. Giles property?

Lickcheese—The Sanitary Inspector has been complaining again about Number 13, Robbins's Row. He says he'll bring it before the vestry.

Sartorius—Did you tell him that I am on the vestry?

Lickcheese—Yes, Sir.

Sartorius—What did he say to that?

Lickcheese—Said he supposed so, or you wouldn't dare to break the law so scand'lous. . . .

Sartorius—H'm! Do you know his name?

Lickcheese—Yes, Sir. **Speakman.**

Sartorius—Write it down in the diary for the day of the next vestry meeting. I will teach Mr. Speakman his duty. . . . Let me see the books. £1:4s. for repairs to No. 13. What does this mean?

Lickcheese—Well, Sir, it was the staircase on the third floor. It was downright dangerous. . . . I thought it best to have a few boards put in.

Sartorius—Boards! Firewood, Sir, firewood! They will burn every stick of it. . . .

Lickcheese—There ought to be stone stairs, Sir: it would be a saving in the long run. The clergyman says—

Sartorius—What! Who says?

Lickcheese—The clergyman, Sir, only the clergyman. Not that I make much account of him; but if you knew how he has worried me over that staircase—

Sartorius—I am an Englishman; and I will suffer no

clergyman to interfere in my business. . . . You have chosen to disregard my wishes. You are discharged.

Lickcheese—Well, Mr. Sartorius, it is hard, so it is. . . . I have dirtied my hands at it until they are not fit for clean work hardily; and now you turn me—

Sartorius—What do you mean by dirtying your hands? If I find that you have stepped an inch outside the letter of the law, Mr. Lickcheese, I will prosecute you myself.

Meanwhile, Cockane and Trench have arrived at the house. Sartorius leaves the room to acquaint his daughter of their arrival, and Lickcheese, taking advantage of his absence, pleads with the visitors to intercede with Sartorius in his behalf, and in the course of the conversation, reveals the real source of his employer's income:—

Why, see here, gentlemen! Look at that bag of money on the table. Hardly a penny of that but there was a hungry child crying for the bread it would have bought. But I got it for him—screwed and worried and bullied it out of them. . . . Tenement houses, let from week to week, by the room or half room—aye, or quarter room. It pays when you know how to work it, Sir. It's been calculated on the cubic foot of space, Sir, that you can get higher rents by letting the room than you can for a mansion in Park Lane. . . . Every few hundred pounds he could scrape together he bought old houses with—houses that you wouldn't hardly look at without holding your nose. . . . Just look how he lives himself. . . . He likes a low death-rate and a gravel soil for himself, he does. You come down with me to Robbins' Row; and I'll show you a soil and a death-rate, so I will! . . . She's a lucky daughter, Sir. Many another daughter has been turned out upon the streets to gratify his affection for her. That's what business is, Sir, you see.

Thus enlightened as to the real source of Sartorius' wealth, Dr. Trench, on the disingenuous plea that he is too proud to be a pensioner of her father, puts the high-tempered Blanche in such a position that she breaks off the engagement. Sartorius forces from him the real reason of his refusal to accept his money. It is his opening and he thrusts his weapons ruthlessly between the joints of Trench's armor.

Sartorius—Dr. Trench, may I ask what your income is derived from!

Trench (defiantly)—From interest, not from houses. My hands are clean as far as that goes. Interest on a mortgage.

Sartorius (forcibly)—Yes, a mortgage on my property. When I, to use your own words, screw and bully, and drive these people . . . I cannot touch one penny of the money they give me until I have first paid you your £700 out of it. What Lickcheese did for me, I do for you. He and I are alike intermediaries: you are the principal.

Cockane (greatly relieved)—Admirable, my dear Sir, excellent! I felt instinctively that Trench was talking impractical nonsense. . . .

Trench (dazed)—Do you mean to say that I am just as bad as you are?

Cockane—Shame, Harry, shame. Grossly bad taste! Be a gentleman. Apologize.

Sartorius—Allow me, Mr. Cockane. (To Trench) If when you say that you are just as bad as I am, you mean that you are just as powerless to alter the state of society, then you are unfortunately right."

Trench apologizes—what else could he do?—but Blanche is for the time being obdurate, thinking that

Trench has used her father's money as a blind to cover his repugnance to a social mesalliance. So the curtain rises on the last act. Blanche in a fury, Sartorius not yet abandoning the desirable match, Trench still in love with Blanche and wavering, Cockane still acting the part of worldly mentor and self-appointed go-between. Meanwhile, Lickcheese has undergone a transformation. "The change in his appearance is dazzling. He is in evening dress, with an overcoat lined with furs presenting all the hues of the tiger. His shirt is fastened at the breast with a single diamond stud. His silk hat is of the glossiest black; a handsome gold watch chain hangs like a garland on his filled out waist-coat; he has shaved his whiskers and grown a moustache, the ends of which are waxed and pointed." Thus attired he calls on Sartorius and explains bluntly, as between rogue and rogue, that he has been bought off from giving evidence before the Royal Commission on the Housing of the Working Classes by the agent of certain "people whose feelings would have been hurt by seeing their names in a blue-book as keeping a fever-den," and has a proposal to make to Sartorius. Advance information has come to him that the authorities are planning to knock down Robbins' Row and turn Burke's Walk into a frontage worth thirty pounds a foot, and his scheming brain has hit on the idea of immediately repairing the properties so that the compensation for pulling them down will far more than reimburse the owner for the expense of repairs. Needless to say, Sartorius "falls for" this robbery of the public purse and when Trench and Cockane drop in, a little later, the scruples of the former, already undermined by his mentor who has been doing publicity work (prospectuses and the like) for Lickcheese, gradually grow less. Blanche is thrown in his way. Before his genuine affection for her and her own feminine wiles the last citadel of reluctance falls; the engagement is resumed; he stands in on the scheme "compensation or no compensation," and the curtain falls on the amiable quintette happily united on the basis of the self-interest of each.

. . . . .

For all its happy ending and though the maimed and slain are off the stage, the play is, of course, tragedy—the tragedy of unheroic lives moving in the economic current along the line of least resistance. It touches us all nearly. The "economic sin" is not far away from any one of us. It is in the air we breathe, the clothes we wear, the food we eat, the houses we live in, the pleasures we take; and it is, therefore, of intimate concern to us all that we do not miss the point of this imaginative polemic of Mr. Shaw.

#### NEW ETHICAL NOMENCLATURE

In the first place, Mr. Shaw emphasizes the need of a new ethical nomenclature. "My income, Sir, is derived from a very extensive real estate in London. Lady Roxdale is one of the head landlords," says Sartorius. Thus he, partially at least, deceives himself as to the real nature of his business, and wholly deceives his friends who have never visited Robbins' Row or read the Parliamentary

Reports on the housing of the poor. It may be true that

A rose by any other name would smell as sweet;

but it is patently false that a slum under the name of "real estate investment" smells as rotten. Any tyro in logic can identify the fallacy—

A slum is Real Estate;

Real Estate is respectable;

Therefore, slum-landlordism is respectable.

It is not only the slum, of course. Here in America we are only beginning to develop slums in the European sense. Our euphemisms take other forms. Unprotected machinery is "industrial risk." Child labor in the cotton mills and canning factories is "economic necessity." The wrecking of a railroad is "high finance." The open shop is "American individualism." Our biggest gamblers are "stock operators." If it pays to crush our competitors, we sanctify our brutality under "the law of survival;" if, on the other hand, our interest lies in pooling our interests with our rivals, we justify ourselves with unctuous phrases about the "age of cooperation." Occasionally when a factory burns with great loss of life, or a railroad goes into the hands of a receiver, we are shocked out of our complacency and get a hint of the real truth; but we soon return to our rhetorical sugar-coating and are ready for a fresh word-coinage for the next new sin.

There is nothing modern in all this, to be sure. Seven hundred years B. C. the prophets ran it to cover, and in a fine prediction of the ideal state, one of the greatest of them thus describes the imbecility of this "fallacy of naming," this logic of a lie—

No more shall the moral moron be called a fine fellow,  
Nor the clever rascal be spoken of as "one of our first  
citizens."

For the moron speaks imbecility,  
And his mind contemplates mischief.

To leave the hungry unsatisfied,  
And refuse drink to the thirsty.

And the rascal—his rascalities are evil;  
Such an one plans villainies.

To ruin the humble with false words  
Even when the plea of the poor is right.

Clear thinking, then, the frank facing of reality, is the first step towards social amelioration. But there are two difficulties in the way, both of which Mr. Shaw hints at. For one thing, as we said in the beginning, modern society is so highly organized that the clue to many of our social wrongs is hard to follow. To kill a man with a meat-axe is patently murder, but it is not so obvious that to kill him a hundred miles away with the tuberculosis germ is also murder. We fine the crap-shooter in the alley, but our reaction, if any, is apt to be much milder when we read in the newspapers that so-and-so has made "a killing"—surely well-named!—on the stock exchange by wire. Between Rolls-Royces and infant mortality, between the wintering at Palm Beach and the bloody strike, between the mansion and the "district," the trail goes underground, but it goes; and one of the chief jobs of the social engineer

of today is to uncover these secret passages to social injustice and crime.

#### CONSPIRACY OF SILENCE

Besides, the involvement is so general that subconsciously there has arisen a tacit conspiracy of silence concerning this type of sin. The pot is unwilling to call the kettle black. If we examine closely, very few of us can show clean hands in the matter of social injustice. Sartorius is the protagonist of the sin; but the contagion of it runs through a wide circle. He operates through Lickcheese who is compelled to accept the wages of infamy, Blanche, "the flower growing on this dung-hill of corruption," is her father's daughter, the inevitable result of the social complex of which she is a part. Dr. Trench shares in the swag. Cockane is the "frog-chorus" of the group, voicing the platitudes of conventional acquiescence. Even the most sacred of affections are involved. "Harry and Blanche consummate their sordid and fleshly union without a vestige of illusion as to the baseness of their motives." It is a far cry from Robbins's Row to Mayfair; but Mr. Shaw lifts the slum bodily and planting it in the drawing-room, says: "This is the horrible thing you are." There are many Lady Roxdales, "pleasant people of independent means" who are pensioners of social crime.

#### NEW SOCIAL CONSCIENCE

Here we are not dealing with the crude thievery of a Ponzi, or the blatant guilt of the strong-arm man. The problem is far more subtle, namely the guilt of the beneficiaries of a wrong so far removed in actual presence, that the responsibility for it never comes home to them. Take, for example, the matter of investment. No person of good will would individually run a factory with unprotected machinery or unsanitary working conditions; yet thousands such own stock in factories which, in these ways, take an unwarranted toll of human life and limb. How many coupon-clippers know, or care to know, whether the corporations whose dividends they draw, are paying just wages, selling honest goods, or financing themselves in accordance with strict business integrity? How many investors realized that a moral problem was involved in the Colorado Coke and Fuel Company massacres which disgraced the management of that corporation some eighteen years ago? Or—in another field—which of us stops to think whether the cheap ready-made garment we buy may not be the product of sweated labor, or the cotton goods red with the blood of the little children—

Whom the angels in white raiment  
Know the names of to repeat,  
When they come on us for payment?

All, to be sure, do not bow the knee to Baal. The members of the Consumers' League have for years borne fine witness in refusing to buy from notorious offenders, and the writer cherishes the memory of a mother who, though ill able to afford it, eschewed the cheaper stores merely on suspicion. But the vast majority still remain culpably indifferent.

These are only a few samples, but they sufficiently

illustrate the need of a new social conscience with reference to these remoter economic responsibilities. In all external society has been evolving very rapidly during the last fifty years. But its soul has lagged. Its conscience has not yet adjusted itself to the conditions of modern business; business achievements have kept it blind to industrial sins. Our social imagination needs quickening. We see only to the ends of our noses, when the organization of society demands that we see to the ends of the earth; we peer through the microscope of individual virtue, when we ought to be looking through the telescope of social justice. We shirk the "close-up" of the industrial wreckage and thus contrive to dodge the censor within. It is easy, to be sure, to be too pedantic in our moral judgments. Conscience may become morbid, and there are, as we shall presently see, conditions which no mere individual can alter—"Houses of Rimmon" in which all of us are constrained temporarily to bow; but even so, there are enough preventable evils in our social order which it is the duty of every man of good will to refuse to countenance even to the nth remove.

Lest this seem too heroic a program for our work-a-day world, we would supplement Mr. Shaw by one whose name carries weight among hard-headed people. At the conclusion of a sort of industrial confession of faith recently submitted by John D. Rockefeller, Jr., to Mr. Babson, he says: "I believe in the stockholder's responsibility. Unfortunately, I am a minority stockholder in practically all of the concerns in which I am interested, but I do not believe that the fact that I am a minority stockholder and, therefore, have no legal right or voice in the management, absolves me from responsibility in this matter of industrial relations. I am making every effort that I possibly can to be sure that my views will be considered, that my voice will be heard by the management of these concerns and I earnestly urge every other minority stockholder to make a strenuous effort to bring whatever influence he has to bear on this point."

#### THE CHURCH

In this awakening of the social conscience, Mr. Shaw rightly assesses the contribution of the church. The clergyman in the play is not a mere lay-figure, but essential to its movement, starting all the trouble, getting under the skin even of the case-hardened Lickcheese, exposing Robbins's Row before the parliamentary commission. To be sure there is another side—the vestrymanship of Sartorius, typical of the crass individualists who sometimes pay the bills and determine the policies of churches, and so defeat the idealisms of the pulpit. But the uniform urbanity of Mr. Shaw's references to "the cloth," not only in this play, and his manifest interest in religion, however he may interpret it, indicate that in his view the church, with all its faults, must play no small part in the social reconstruction of the future. And the facts are with him, to wit, that there is scarcely a major communion that has not spoken out bravely and clearly on the question of social justice; and while it is true that mass resolutions do not carry us very far, and that, when the minister

returns to his pulpit and, no longer feeling the rub of sympathetic shoulders, looks into the eyes of big contributors who, like Sartorius, "will suffer no clergyman to interfere in (their) business," courage is apt to ooze through finger-tips and prophetic fervor to cool down to pious commonplaces; yet the mass committal is of value as signifying at least a wearing of the colors, if not yet generally, the mobilization of the shock troops.

#### A COMMON GUILT

But, after all, the arch villain of the play is not Sartorius, but the social order which has cast him up like filthy spume upon the shore. As befits a socialist Mr. Shaw's indictment is not so much against individuals as against the environment which condemns them to live degraded lives. Robbins's Rows are not foci of disease in an otherwise healthy world; they are merely the acuter symptoms of a universal malady. Mr. Shaw is our modern Nathan. We—all of us, jointly and severally—are the Davids. His moral is, "Change the society if you would change the individuals. Place life on an economic basis which does not condemn men, women and little children to sell themselves or prostitute their better nature for bread or its equivalent in Surbiton or Mayfair, and then only will slum-landlordism, wage slavery, dirty politics, the desecration of marriage under the forms of law, the commercialized vice that defies all legislation and police control cease to be." These things together with the "great prostitute classes"—it is Mr. Shaw's own phrase—of "dramatists, journalists, lawyers, doctors, clergymen and platform politicians who are daily using their highest faculties to belie their real sentiments, a sin compared to which that of a woman who sells the use of her person for a few hours is too venial to be worth mentioning," are the deeper shame of a civilization that calls itself Christian.

But they tell us that we are in the grip of necessity; that society can never be organized otherwise than on a money basis; and that the social tragedies of which we have been speaking are the natural wreckage of the great sea on which sail the argosies of the world. That was the argument of Sartorius: "If when you say you are just as bad as I am, you mean that you are just as powerless to alter the state of society, then you are unfortunately quite right." "Unfortunately" is well said; for even our slum-landlords would prefer to make their money decently; but since they must have it, they piously acquiesce in the decrees of Providence which have thoughtfully provided that some should be stronger and cunninger than others. Or, if not Providence, let it be Darwinism which seems to give to our bump of acquisitiveness the sanction of a great law of nature and to class as "economic necessity" the kind of social order it suits the self-interest of the exploiting classes to maintain.

It is all a cunningly devised fable—so in our play Mr. Shaw would teach us. A social order that makes the sermon on the mount "the most exquisitely humorous discourse ever uttered," cannot be eternal. A universe which puts its sanction on slum-landlordism, child-labor,

canonized vice, legalized murder, is a frightful failure, a cosmic joke.

Dragons in their prime,  
That tear each other in their slime,  
Were mellow music matched with—

that. It is not inevitable. There are no "economic necessities" where man is concerned. To be a man is to rise above necessity to freedom. To be a Christian is at the very least to share Jesus' faith in a just social order, and bring all the forces of the unseen world to the task of so reorganizing human society "as to make it possible for all men and all women to maintain themselves in reasonable comfort by their industry without selling their affections and convictions."

When the soul succumbs to any necessity save the Will of God, it ceases to be soul and becomes

"a stomach-cyst,  
The smallest of creations."

## To France—Ally and Friend

By Hubert C. Herring

WE know that you have suffered. Your scars are ours. Your cathedrals lift their weary fingers into the dreary skies. Scarred. Broken. They call down the wrath of the Almighty. We understand all that.

We know the story of '70 and '71. Our hearts beat time with yours. We have recounted with you the story of those days. You paid like men. The Germans hung around your doorsteps until you paid. You paid them off and sent them home. Yes, we know.

We know what you suffered in '14 and the years which followed. We had but a little share. It was enough to give us the sense of kinship in suffering. We know that your fields lie desolate. Homes in ruins. Churches stark naked. We know.

We know that Germany has shirked. You think so and so do we. They have played for time. You have waited. And suffered. Yes, we know.

We know that there is a rift in the sympathy between France and Britain. We agree with Britain, but we sympathize with you. It is the world's tragedy. It is ours, too.

We know that you did not believe Woodrow Wilson. We know that his distinction between the German people and their rulers fell on deaf ears. We do not wonder America did not listen to his plea. You suffered much. There is but one Germany for you. The Germany which bruised and crushed and desecrated. We understand.

We know that you are resting upon your rights conferred by the Treaty of Versailles. But remember how that Treaty was made. Remember the fourteen points. They were given as a solemn pledge to a defeated people. They were to be the basis of peace. You know that they were discarded. Another scrap of paper. The shame is not yours—alone. America—and England—must shoulder a share. The peace was made on the same basis which damned the peace of Vienna a hundred years ago.

You have taken the Ruhr. You control the industrial heart of Germany. You are giving the Boche a dose of his own medicine. So you say. Yes, we understand. It is war. War is the same yesterday, today and forever.

You are humiliating German mayors, and infuriating German populations. You are quartering your soldiers in German homes. You are closing German schools. A dose of their own medicine. Yes.

This is not the road to reparations. Mines forcefully controlled and operated do not produce coal. Military costs will eat up all that you can force from Germany. You must know this.

What would you have? We ask as friends and allies. We are greatly concerned. Reparations? They cannot be won by force. Territory? You know how futile such ambition must prove. Remember Alsace-Lorraine. Revenge. A crushed Germany?

Revenge? It has bred a thousand wars. It has rolled the world in blood. It has fixed the mark of Cain upon the ages. We must learn a nobler language.

You cannot crush Germany. Germany has vast latent energies. You may arrest her for twenty-five years. Germany is strong. Germany will recover.

Stop and consider.

Use Germany's own tactics on Germany. Insult her. Spit upon her. Curse her. Deport her citizens. Destroy her industries. Smash your way through to Berlin.

You can do it.

But tomorrow! Your course will breed anarchy and chaos. Hunger will ravage the countryside. Children will die ("as they died in Belgium. Serve them right. Dose of their own medicine!") I hear it. In America and in France.)

Every German will turn to the military party. They will organize in secret. They will find guns. They will break out in revolt.

You will stamp out that revolt. You will give them as good as they give.

There is no end to it. Death. Death. Death. German—and French.

What would you have? Reparations? Territory? Revenge? No. Peace. The world cries out for peace. France and America pray for it. There is no peace for either until Germany is at peace. The world is one.

In the name of the men who lie in French soil—American and French—we plead with you. In the name of men unborn, who inherit our glory and our sin, we plead. In God's name, take your armies home again. Give the new Germany a chance. Wage peace.

Do this—for the sake of the boys and girls of France. They will pay . . . and pay . . . and pay . . . for what you do today. You may get coal . . . but your children will pay for it.

We plead—that French civilization may not perish from the earth. The world needs you. It needs your contribution to the order and beauty of the earth. You are marking out your own doom. As Germany suffers—you suffer. As Germany declines, so must you decline.

We plead—for the sake of world civilization. You drag

us down with you. The world is one. We are all members, one of the other. Give peace to a suffering world.

France! France! Have you not known? Have you not heard? A new order dawns. Force and chaos have had their day. They accomplish nothing.

France, try a new and better way. Tear up the Treaty. It never was—it never will be a Treaty of Peace. Say to Germany, "We live, and let live."

Call another Council of the Nations. Do not meet in the stifling air of Versailles. The ghosts of too many

kings skulk in its shadows. Meet in the shadow of some great mountain. Let the greatness without breed greatness within. Write a new treaty. Send your black troops home. Build peace.

France! You hold destiny within your grasp. If you but knew the things which belong unto peace!

Generations unborn of French boys and girls would arise and cry, "Blessed!"

The Germany—of tomorrow—would caress your name. The world would be forever in your debt.

## American Negro Poetry

By Effie Smith Ely

THAT the American Negro has poetic gifts as well as unmistakable musical talent was shown even by the ditties of nameless singers in the days of slavery. These crude but melodious Negro songs, mostly religious, the "spirituals" which are only now being rescued from oblivion and reduced to writing, were passed from tongue to tongue of the untaught race and grew, stanza by stanza, through the additions made by successive singers. They are simple, spontaneous, have a rude charm of their own.

Since the civil war, with wider education and a growing race consciousness, there has arisen a generation of more ambitious and sophisticated Negro poets, of whom Paul Laurence Dunbar was the acknowledged chief. "The Book of American Negro Poetry," recently issued, is the first anthology of this newer Negro verse. The compiler of the volume, James Weldon Johnson, was born in Jacksonville, Florida, in 1871, educated at Atlanta University and Columbia University, and is himself a Negro poet of some note. His anthology is significant as being the poetic voice of the American Negro of today, so far as that voice has yet been uttered.

### IMITATIVE VERSE

A good deal of this verse is merely imitative, as might be expected from the work of beginners. Even William Stanley Braithwaite, whose criticisms and compilations of recent poetry have been of signal service to American letters, shows in his "Sandy Star" the influence of Edwin Arlington Robinson; while Fenton Johnson, a journalist of Chicago, displays in "Tired" and "The Scarlet Woman" the manner and the grim spirit of Edgar Lee Masters without Masters' genius. Among the poorest poems are those of the "ultra-modern" school, which seem to be about as empty of ideas as the ultra-modern white versifiers they imitate. "The Wife-Woman" of Anne Spencer is as obscure and pretentious as the most fantastic efforts of our impressionists.

But these echoes of other singers do not form the greater part of the book. Most of the poems come straight from the heart and life of the Negro and voice with clearness and sincerity the experience and the feelings of the race. Thus the book is valuable not only as showing what the

Negro is capable of, but what he is now, what are his thoughts and his attitude to life.

Of the 117 poems in the volume, representing thirty-one writers, about one-fourth are in the Negro dialect. These dialect poems express simply and often sweetly the gladness and the sorrow of the cabin, the field, and the meeting house. Daniel Webster Davis' "'Weh Down Souf'" turns yearningly toward the sunny corn rows of Dixie; "Hog Meat" and "When De Co'n Pone's Hot" strike a chord of homely reality, while "Black Mammies," by John Wesley Holloway, and "When Ol' Sis' Judy Pray," by James Edwin Campbell, celebrate the kindly and devout old mothers of Alex Rogers' "Why Adam Sinned":

Adam nevu' had no Mammy, fuh to take him on her knee  
An' teach him right fum wrong an' show him  
Things he ought to see.  
I knows down in my heart—he'd-a let dat apple be  
But Adam nevu' had no dear old Mammy.

Dunbar regretted that the popularity of his dialect verse held him to that form when he would have chosen a more ambitious medium, but among the most charming poems in the book are his delightful "Little Brown Baby" and his tender and pathetic "Death Song":

Lay me down beneaf de willers in de grass,  
Whah de branch'll go a-singin' as it pass,  
An' w'en I's a-layin' low,  
I kin hyeah it as it go  
Singin', "Sleep, my honey, tek yo' res' at las'."

Let me settle w'en my shouldahs draps dey load  
Nigh enough to hyeah de noises in de road;  
Fu' I t'ink de las' long res'  
Gwine to soothe my sperrit bes'  
If I's layin' 'mong de t'ings I's allus knowed.

The race consciousness of these writers reveals itself further in their appreciation of the poets of their own people. James Weldon Johnson sings thus musically of the "black and unknown bards" whose strains still linger, although they are themselves forgotten:

Heart of what slave poured out such melody  
As "Steal away to Jesus"? On its strains  
His spirit must have nightly floated free,  
Though still about his hands he felt his chains.

Who heard great "Jordan roll"? Whose starward eye  
Saw chariot "swing low"? And who was he  
That breathed that comforting, melodic sigh,  
"Nobody knows de trouble I see"?

And James Corrothers laments in classic phrase the greatest of American Negro singers:

Dunbar, no poet wears your laurels now;  
None rises, singing, from your race like you,  
Dark melodist, immortal, though the dew  
Fell early on the bays upon your brow.

But racial solidarity and racial passion are shown most clearly in resentment of social wrongs. Chief of these wrongs is lynching, and some of the strongest poems in the collection are inspired by deep indignation at the prejudice and cruelty which condemn the suspected black man to a horrible death without trial. "A Litany of Atlanta," by W. E. Burghardt Du Bois, rises tragic, terrible, piteous from the bloodshed and ruined homes of Atlanta's Day of Death. In "The Haunted Oak," Dunbar's powerful and picturesque ballad, the branch on which the guiltless victim is hanged by the mob remains bare forever afterward, while a deeper curse rests on the souls of the murderers. In James Weldon Johnson's "Brothers," the lurid details of fiendish vengeance for fiendish crime are given, and mob and victim are revealed as brothers in depravity. Claude McKay's "The Lynching" shows the brutalizing effect of the terrible spectacle:

Day dawned, and soon the mixed crowds came to view  
The ghastly body swaying in the sun;  
The women thronged to look, but never a one  
Showed sorrow in her eyes of steely blue;  
And little lads, lynchers that were to be,  
Danced round the dreadful thing in fiendish glee.

There is an ominous note in some of these poems. The protest against the limitations of race, crudely voiced in Joseph Cotter's "Is It Because I Am Black?" deepens to sinister fierceness in Fenton Johnson's "Children of the Sun" and Claude McKay's "If We Must Die."

Happily, the spirit of Christ is not lacking in this volume. Roscoe Jamison's "The Negro Soldiers," in spite of its exaggerated feeling of wrong done the black, is a noble poem and worthily celebrates the Negro's self-sacrificing service in the world war. James Corrothers realizes that

To be a negro in a day like this  
Demands rare patience—patience that can wait  
In utter darkness.

George Marion McClellan, in "The Feet of Judas," finds in the Master's example consolation and guidance:

Christ washed the feet of Judas!  
Yet all his lurking sin was bare to him,  
His bargain with the priest, and more than this,  
In Olivet, beneath the moonlight dim,  
Aforehand knew and felt his treacherous kiss.

And so if we have ever felt the wrong  
Of trampled rights, of caste, it matters not;  
Whate'er the soul has felt or suffered long,  
O heart, this one thing should not be forgot:  
Christ washed the feet of Judas.

James Weldon Johnson, in the ringing stanzas of "O Southland," voices the hope of a better day:

O Southland, my Southland,  
O birthland, do not shirk  
The toilsome task, nor respite ask,  
But gird you for the work.  
Remember, remember  
That weakness stalks in pride;  
That he is strong who helps along  
The faint one at his side.

In this work of succoring and redeeming a needy and benighted race, a work which lies before the Christians of America, white and black, one cannot have a better spirit than that of "The Teacher," by Leslie Pinckney Hill, who graduated from Harvard to become himself a teacher of English at Tuskegee:

Lord, who am I to teach the way  
To little children day by day,  
So prone myself to go astray?

I teach them knowledge, but I know  
How faint they flicker and how low  
The candles of my knowledge glow.

I teach them love for all mankind  
And all God's creatures, but I find  
My love comes lagging far behind.

Lord, if their guide I still must be,  
Oh let the little children see  
The teacher leaning hard on Thee.

## VERSE

### Confessio Fidei

#### I BELIEVE IN MAN

I Believe that Man can be trusted to do his best if given  
A Fair Chance, and  
A Square Deal

I Believe that his greatest need is to be  
Let Alone

Unhampered by  
Blue Laws  
Assorted Statutes, and  
Manifold Prohibitions

I Believe that Man thrives best under  
Freedom  
More Freedom  
Always Freedom—

Hence obviously, necessarily,

#### I MUST BELIEVE IN GOD

CHARLES P. FAGNANT.

### Foolish and Wise

A DOUBTER asked, And where is God?  
Then stroked a blossomed bough—  
Which did *not* question where He is,  
Nor whence, nor why, nor how.

THOMAS CURTIS CLARK.

## A COMMUNICATION

### A Christian Union Petition

**I**N the spring of 1921 an Episcopal minister and the writer attempted to formulate a statement which might be useful in bringing about a greater measure of unity among the churches. This was done because we believed that many of our contemporaries would be interested in taking some active step for bringing about such unity. The statement follows:

Whereas, Our Christian civilization is endangered by reason of the failure of the several communions of the Christian church to recognize their unity in Jesus Christ; and

Whereas, We feel the call of God to his church not to delay further in making that essential unity manifest; and

Whereas, We desire to make our ministry and our citizenship count to the full; and

Whereas, We believe that the various communions of the church in which we hold memberships are agreed in the fundamental articles of the Christian faith; and

Whereas, We are willing and eager to accept the requirements laid down by our respective churches as to the fundamental articles of the faith, and stand ready to be subjected to all appropriate examinations to determine our preparation and fitness for the Christian ministry;

Therefore, We, the undersigned candidates and students for the ministry of the respective churches enumerated below, do hereby respectfully petition the authorities of our respective communions to confer upon us united ordination in the church of Jesus Christ; in which ordination the ordaining authorities of the several participating bodies shall confer upon the candidates that ministry which each ordaining authority is empowered to bestow.

This statement has not been circulated widely. It has been sent to a few dozen only, of our personal friends in the ministry. The following excerpts from their replies would prove to be typical, I believe, if a census were taken of the clergy throughout the country. I give them in order that they may speak for themselves. The first is one from a young minister brought up in the Methodist church, ordained in the Congregational church, and now a minister in the Presbyterian church. He says:

Thank you very much for the document relating to unification of ordination for the Christian ministry. I think it has a great deal of value, as does every effort to impress upon the denominational leaders, the unequivocal intention of the younger men to press toward Christian unity. My observation is that the older leaders of the churches do not realize the determination of the younger group in this matter.

I do not feel, however, that the crucial point in a campaign for unity is a matter for ordination. For all practical purposes a minister today is free to do all the work he wants to do with the ordination he has. I was ordained a Congregationalist but when called to a Presbyterian church simply became a member of the presbytery and underwent no new ordination. In this community we have only four denominations (three too many, of course), and I am frequently called on to minister to people of other communions than the one I happen to represent officially. I have baptized a baby with the Episcopal service when that was desired. I have also preached in the Episcopal church—without the bishop's permission. The other day I was called to the hospital to see a Lutheran who was dying. He wanted to take communion be-

fore he died, so I gave it to him. I have conducted funerals for people with all sorts of denominational backgrounds, and I try to arrange the service as well as I can to suit their desires. We receive into our church more people from other denominations than from Presbyterian churches, I think. On the whole, I think the matter of ordination is a secondary one, and with regard to the exaggerated claims which the Episcopalians and others make for their "laying on of hands" the best way of dealing with those claims seems to me to be to ignore them. When we all get to working together in a proper spirit it will be easier to adjust those matters, which will seem trivial a few years hence when the air is less filled with controversy.

I am heartily in favor of your declaration, and I hope you succeed in getting a large number of men to sign it. Its value, however, seems to me to be largely in its effectiveness as propaganda. I think that anything which keeps the demand for unity to the fore is good, although, as I have said, I see no magic power in ordination, and do not feel disposed to argue concerning the manner in which it is conferred.

An Episcopalian minister replied as follows:

With the main purpose—"united ordination"—of the statement, I am in full accord. That seems to me to present the best means of approach to Christian re-union that has yet been offered. And possibly it is unfair in me to suggest any "reservations" in connection with my signature. But I feel quite strongly that we must not overlook certain truths that are fundamental.

For example, in the second paragraph, "The fundamental articles of the Christian faith" are mentioned. Are we agreed on these? That is, are we agreed which articles are fundamental and which are not? To me, and to most churchmen, the incarnation of our Lord Jesus Christ is fundamental and essential; the existence of the church, its unity, and its life and work all have no significance whatever apart from the incarnation. Yet there are many Congregationalists and some Presbyterians, etc., not to speak of Unitarians, who apparently do not accept the incarnation in any real sense. Now, I have great respect for the honest intellectual difficulties of such people. But it seems to me almost a mockery to talk about unity when there are people who will not yield their own intellectual preferences to the united testimony of the whole church. That is, the *desire to agree* is, it seems to me, an essential characteristic of the socially minded Christian. If we are members of the body of Christ, we must try to be like minded. And it seems perfectly clear to me, as I read church history, that the incarnation has from the earliest times been accepted, and accepted as fundamental. Now it may be that you and your friends have talked this over and as I do not know all of you, I am not quite sure whether or not we are agreed in the fundamental articles, etc.

And, in the second place, I am wondering if you and the others have given sufficient consideration to the *sacramental* basis of unity. It is by baptism that we are made one in Christ Jesus, and it is by the Lord's supper that we are kept united to him and to each other. The language of the New Testament and the testimony of the church history makes this unquestionably clear to me. And I think that we must hold firmly to these two sacraments as absolutely essential, humanly speaking, to the unity of the church.

As I said, I don't want to appear critical or hesitant, in approaching such a question. If I had the privilege of attending and taking part in your discussions, I might not feel it necessary to enter these reservations. But as it is, I do not believe that I ought to sign your statement without mention-

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ing these two points. I am very grateful for the opportunity you have given me, and I pray for God's blessing on this and every sincere effort towards real Christian unity. Please let me know if I can help in any way.

The above writer altered the second paragraph of the statement to read as follows:

Whereas, We believe that the several communions of the church in which we hold membership are agreed in the fundamental articles of the Christian faith, as expressed in the *Nicene and apostles creed*.

He also altered the third paragraph to read:

We feel the call of God to His church not to delay further in making manifest her essential and sacramental unity.

A young Presbyterian minister who is assistant headmaster of a preparatory school replied:

In signing this you have my unqualified approval. The absurdity of building up denominations to the detriment of the kingdom has long been one of the outstanding sins of Christendom. I think modern scholarship is bringing us back to the teachings and life of Jesus daily, and I often wonder what he would think of our emphasis on organizations which divide, instead of putting emphasis upon the strengthening of our bonds of union, which seem to me to be found in love to one another and the loyalty we show to the spread of his teachings of good will. I hope Christianity will be held above any and all churches, "It is the spirit that quickeneth, the flesh profiteth nothing."

From a Congregational minister the following letter was received:

It seems to me that the time is about at hand when we must justify our long agitation for greater church unity by formulating specific programs whereby that unity may be in some degree accomplished.

With respect, however, to the particular proposal you have sent to me I feel somewhat uncertain. Is this to be something independent of any particular move for church union or is it attached to the project formulated by that commission which met somewhere recently in Philadelphia and recommended a form of unity under the general title of "The United Churches of America?" It seems to me that the question of the relation of this particular proposition to the policy—any policy—of general church unity is of fundamental importance. If it is so related I think it is worthy of very careful consideration. If not, then I should not feel so favorably disposed. Not being unusually orthodox myself, I am not anxious to run the successive gauntlets of the various communions unless there is something big at stake, I mean unless I am doing so as a part of a movement larger than a mere scheme of reordination. The matter of general church policy, as affecting this question, has, therefore, for me very great weight.

One other point. The petition says in its fourth clause that the "membership are agreed in the fundamental articles of faith." But are they? The average liberal is no more in agreement with the average conservative than the man in the moon. The adherents of both camps are numerous. But a wide chasm yawns between. I do not say any chasm cannot be bridged. Perhaps it can. But we cannot afford to blind ourselves to its existence. There is also a third body of belief represented by our friends of the premillennialist persuasion. What is to be done about them? There is a chasm which is almost impassable. If belief is to be made the crux of union some well nigh insurmountable obstacles tower before us. Probably we can avoid trouble by ignoring credal distinctions to some extent and emphasizing unity of purpose. But that is another question. The main thing is that, as it seems to me, we are very far from real unity of faith.

I realize that the foregoing is not very optimistic but in a proposal of this sort I keenly feel the need of caution. I

think that all the consequences of any step we may take should be weighed with the utmost care. And so far as this petition which you have sent is concerned I feel the need for more light.

After receiving several replies I took the liberty of mailing them to Professor Vida D. Scudder of Wellesley College, who commented upon them as follows:

I don't know what I have done to deserve reading these delightfully refreshing letters. It is long since anything has more gratified me than to realize that a group of young men are taking the initiative in the direction of actual practical church unity. It really seems as if something might be achieved. The writer with whom I am most in sympathy is the Episcopalian. I feel with him that unity might be easy to accomplish if we were to abandon any religious convictions beyond a vague theism and a general instinct of good will to men; but I don't think unity would be worth while at this cost. I like his insertion of the creeds, although if there were a protest against the Nicene, I might be willing to see it left out. But in general I am convinced that the great spiritual thought and experience of humanity as expressed in the creeds must be retained by the church of Christ if Christianity is not to evaporate into inconclusive sentiment.

I am sorry to see that some people feel that such course as this proposed would be a great concession to the Episcopalians. It seems to me that the Episcopalians on their side make an equal concession. If only we could all enlarge our imaginations! You see priests so ordained would be administering the sacrament to unconfirmed persons presently. This seems inconceivably terrible to various stiff Anglicans to whom I have talked. Do help your Protestant friends to realize that the proposal involves real sacrifice on the part of Catholic minded people. It is a sacrifice which I think ought to be made. But I cannot myself see that you people make any equally great. Let us not, however, balance and measure. Let us ask our dear Lord to enable us to live with him in heavenly places where all false barriers shall be destroyed by love.

The letters were also sent to the late Bishop Charles D. Williams of the diocese of Michigan, who wrote in reply:

The whole correspondence is intensely interesting. I think it presents a challenge to the church. I am going to take a copy of the petition for use on every possible occasion. I wish you would circulate this petition as widely as possible. The more names it has, the more weight it will have.

This statement has caused considerable interest wherever it has been read. It is therefore being put before the readers of *The Christian Century* with the hope that it might prove another approach toward unity between different Christian communions. The purpose behind it is one of conciliation and understanding. It is hoped that replies may come in from ministers who will give reasons why they see or fail to see a means of bringing us closer together by this sort of effort.

GEORGE STEWART, JR.

### Contributors to This Issue

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# British Table Talk

London, February 27, 1923.

**T**ODAY the sessions of the Free Church Council begin at Bristol. The Rev. F. C. Spurr will be inducted to the presidential chair, which all of us who know him are confident that he will fill with power and distinction. Mr. Spurr has many years of ministry to his score, both in this country and in Australia. He has done great work as an evangelist and there are few more competent defenders of the faith against the attacks of skeptics. In halls or in parks he has never been afraid to argue with them, and his readiness of speech added to his evident sincerity and courtesy, gives him a place of his own in that warfare. But he is also an excellent preacher, with an intimate knowledge of the French pulpit, to which he confesses a great debt. It will be seen that the new president is a man of many parts, not the least important being his work as a journalist. A warm-hearted, thoroughly quick and alive, desperately earnest lover of God, and of his fellow-men. All power to his ministry during his year as president!

Of the deliberations of the council more may be written next week. The official resolution, however, upon the Ruhr follows closely the amendments to the address in the house of commons, in the sense that it looks to the league of nations, with fresh powers, to lift Europe out of its troubles.

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## "Si Monumentum Requiris Circumspice"

The memory of Sir Christopher Wren is being celebrated this week with much ceremony. Those who desire to pull down some of the churches which he built are meeting with the taunt—"You are for celebrating the greatest of our architects by pulling down his works!" It is amazing how the city of London reveals everywhere the hand of Wren. St. Paul's is his masterpiece, but on every side of it rise the marvelous towers of his churches. St. Bride's I love the best of all. But not only upon the city did he lay the stamp of his art; the towers of Westminster Abbey towards the west, looking down Victoria street are Wren's; so is Chelsea Hospital; so too is Hampton Court—the more modern part,—and "Tom Tower" and the Sheldonian in Oxford. It is fitting that we should commemorate an architect with such amazing powers of invention. He received little pay for his work in his lifetime; but an architect has a longer lease of fame than most men. If you seek his monument, you have only to look around. Of the type of architecture—the renaissance type—to which Wren's work belongs, it must be admitted as the dean of St. Paul's has said, that it lacks the mystery of the gothic; but it stands rather on the side of the sane and sensible view of life and religion, which is peculiarly dear to the average Englishman. There will always be many whose affection turns rather to the gothic, and who find in Westminster Abbey a call to worship which does not come to them in St. Paul's. Some dull people, like the present writer, of the two alternatives, want both. In the honor paid to Wren, a recognition is made of all architects who have enriched the ages with their dreams translated into stone.

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## The Death of Khama

For the most part the tributes paid to the dead chief Khama did not lack warmth and understanding. Those of us who knew the fine character and the amazing romance of this man, could not expect to find the same interest in him which we have in the general public. There was one unhappy exception. One journal printed a telegram from Cape Town which said that the chief had left "four queens" to mourn his memory.

Khama in his youth had risked his position and even his life rather than take a second wife, and all through his sixty years of Christian living he had been true to his principles. It was somewhat hard upon his memory that he should be credited with "four queens" at the last. It is as if a life-long abstainer were accused of leaving behind him a wine-cellar, not unused!

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## The Public Scene

There is no tranquillity. The prime minister draws no nearer to this promised boon. At home we are agitated about the housing question. That comes home to all of us as a personal matter. The middle classes are the most patient of load-bearers, but they are roused on this question. "Houses first, decontrol afterwards!" is their motto. The government was evidently ready to do away with the provision which since the war-days guards the tenant against the absolute rule of the landlord. "Yes," the answer is, "by all means let the old order return, but first see to it that the shortage of houses is over." The middle classes have visions of themselves left in the street with their furniture, and quite naturally they do not like the prospect. The opponents of the government, quite naturally, also make the most of this weapon. Upon the question of the Ruhr, there is no light at present. A very astute observer has written of the present situation in grave words: "Mr. Bonar Law draws no nearer to his elusive 'Blue Bird' tranquillity, for both at home and abroad the anxieties of the government remain acute. Chief of these is, of course, the situation in the Ruhr, the developments of which are daily becoming more difficult of peaceful solution. 'The French are winning' we are told by their thick-and-thin supporters in this country, and in the sense that our allies are tightening their grip on the region the statement may pass; but—cui bono? That is the question on which thoughtful observers in this country, while not unsympathetic with the French, feel deep misgiving, and there has been a strong undertone of this feeling in most of the speeches by ministerialists in the debates on the subject. To be sure the speaker went loyally into the lobby with the government, but in conversation in the lobby they do not conceal their conviction that the government has sat quite long enough on the fence, and that it is time they decided how long we can be even passively consentient to French action." It is still as true as it was when I last wrote, that the English people, whatever certain papers say, are profoundly distrustful of the wisdom of the French policy in the Ruhr. It is also as true still, that there is no disposition to forget what we and other nations owe to France, or what a heavy price France has paid.

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## A Defense of the Anglican Church

The Anglican Essays are written by a group of Anglicans to defend the basis that their church is both catholic and reformed. It is a spirited book, some parts of which are of more interest than others. The essay on The New Reformation by the Rev. C. E. Raven is marked by all the courage and eager, contagious enthusiasm of its author, who is a growing power in the Christian church. He is always for a bold policy; he would leave "prudent turret and redoubt" and take the field—and he has proved in experience that Christians of all churches come together and understand each other when they are busy making disciples. He has a very noble and comprehensive vision of the church. In his essay on "Rome as Unreformed," Mr. C. C. Coulton takes the gloves off. He is the author of "Christ, St. Francis and Today," a scholar of reputation, and a churchman with a generous ideal of the church. He thinks "Rome" hinders the true advance of the church of Christ. Very often the defense of the Reformed

churches is left to advocates of another school, the extreme right wing of Protestantism. To that school Mr. Coulton does not belong. But he is not prepared to let the attacks of Rome and the assumptions of Rome go unanswered; he, too, takes the field. . . . Those of us who are not within the church of England find its very comprehensiveness a difficulty. In London within the ecclesia anglicana, there are individual churches, some of which are almost indistinguishable from Rome, and others are not far removed from the Salvation Army. This would be admirable if the parties within the one church were held together by a bond which meant something strong and inspiring; but practically there is little sympathy between the extreme sections—it is a growing sympathy, but it is still little—and little fellowship. And it must be remembered how much energy and enthusiasm can always be found in the "extreme" parties.

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#### A Printer's Happy Error

I hope my friend who was the victim of a printer will not read these words: A writer had been dealing in a journal with the near east. He had written a paragraph, admirable and well-formed, upon the Aegean, and he headed it "Aegean Outlets." To his horror it appeared as "Aegean Cutlets." But none of us knew it was a misprint—we thought it rather a daring but amusing description of the situation!

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#### What Modern Criticism Has Done

Says Dr. T. R. Glover in the Daily News: "Whatever our old friends say about modern criticism, it has done one thing at least—it has shifted the balance of interest from Adam and Eve and their fall to Jesus Christ and the new life. It is surely a vindication of a line of thought if it leads men to find Jesus more absorbing and more real than anybody else in the world."

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#### Mysticism and Occultism

Among the many varieties of spiritual experience, as familiar in this age as they were in the first century A. D., there are some which may be called "mystic," and some "occult." Wherein does the difference lie? The well-known English novelist, Mr. J. D. Beresford, has explained one line of cleavage with admirable clearness. There is a study-house at Fontainebleau where an eastern teacher, Gurdjieff, gathers seekers after peace and truth. One journal said that among his disciples was Mr. J. D. Beresford; he writes to explain why he is not one of his disciples; it is because Gurdjieff teaches "occultism," not "mysticism." For the "occult" teacher the end of life is the freedom of the spirit from the wheel of life. To do this the thought of the disciple is centered upon himself. He cultivates indifference to the opinions and even the affections of his fellow-men. Human beings become no more than the material by means of which the spirit may be trained. By such means it is true that the spirit may attain remarkable occult powers, but is it salvation? Mr. Beresford believes that it is a form of attainment for which the spirit will suffer in the hereafter. The man in the parable who is cast into the outer darkness, because he is not clothed in the wedding garment, may be the man who attains immortality by occult means. "For the wedding-garment of the mystic is love. He too attains to a knowledge of some of the great mysteries while he is still held in the bonds of the flesh, but he does this by his great love for mankind, not his indifference to mankind." In such an interpretation Mr. Beresford claims that he has the authority of Christ. "We know that Christ taught the way of love and sacrifice."

In a time when many strange teachings come from the east, it is well to have a standard by which to test them. This

surely is a true standard for the Christian disciple: "Does it teach me to concentrate on myself and my own deliverance?—then, I have done with it."

EDWARD SHILLITO.

## THE SUNDAY SCHOOL

### Burning Hearts\*

ONCE, in a Catholic church, I saw a picture of a burning heart. It was a very crude idea—a fleshly heart and actual fire—but the symbol was excellent. The greatest need now, in all of our churches, is this very burning heart. If we possessed our faith with enthusiasm; if only our love were a flame! Our chorus choir sometimes sings an anthem, one bit of which runs: "My heart an altar and Thy love the flame." I like that. Religion, today, as in the time of Jesus, is too formal, too cold, too dignified, too dead. As a movement sweeps on from its founder in time, it tends to depart from him in spirit, and to substitute form for spirit. That is precisely the situation today. Take any question that divides Protestantism today and it is largely that of form. We wrangle over the "form" of baptism; debate over the form of ordination—as though God cared for forms—as though Jesus did not condemn forms. Always it is the spirit that makes alive; always it is the form, the letter, that brings death. Have we not had enough of mummy creeds? Are we not about to be done with embalmed formalities? Talking to a university professor recently, he wisely observed that we must not insist upon the forms in which loyalties shall be confined. The great thing is the loyalty. I must make sure, first of all, that I love Christ and that I am sure that I am going to stay with him to the end. Having made up my mind on that score, my loyalties will easily find their own expressions. Is your wife loyal to you, and does she possess no disloyal thoughts? Then you need not prescribe the exact words and ways in which she shall express her fidelity and her devotion. If you are a fool you may tyrannically require her to dress in certain ways and to bring in your slippers at a certain hour; but if you are wise you will give her the widest liberties consistent with love. A wise father does not define the channels in which his son's loyalty must flow. He wins his boy, he makes sure of the lad's love, then he finds delight in watching the true expressions as they naturally come about. Many friendships have been broken because loyalty has not been allowed freedom. No one can love a tyrant; no one can remain true to one who is always questioning his devotion and always putting it to the test or devising forms in which that loyalty must find expression. Therefore the fewer forms the modern church sets up, the better. We want a religion of spirit, not of authority, as Sabatier so well told us. We want to make simple faith in the person of Jesus, and strong love for him, uppermost; the forms must not get in the way. The big thing about a wedding is not the ring but the love; the great thing about the general is not his word but his patriotism; the great thing about becoming a Christian is not the forms of initiation, but the loyalty. It is well to keep this idea in the foreground of all our religious thinking in these days. Suppose we could set these cold and formal hearts on fire; suppose we could take all these bigoted and exclusive churches and cause them to love Christ above everything else—think how our cause would leap forward. The question of evangelism would be solved, because every loving follower of Christ would rush out, like the early disciples, to find others. The question of missions would be solved by the same token. The question of religious education would be settled and millions of children would be swept into the Bible schools. Look at Loyola; as soon as he was deeply converted he began to look for children to teach. He said he would be pleased if God would send him but one boy to educate in religion. He found his boy, then his hundred boys and you know

\*April 1, "The Walk to Emmaus." Luke 24:13-31.

full well how his order, the Jesuits, became the teachers of Europe, the instructors of kings, until riches and formality ruined the fraternity. The lesson is a deep one and must impress all religious educators. Give me the teacher with the flaming heart every time. There would be no problem of Easter decisions for the Master, were all our classes taught by men and women whose hearts were on fire with loving loyalty to Jesus Christ, our Lord. Now, there is the secret of the "Burning Heart." This lesson brings it to you and you must not miss it. What did those early disciples do? They walked and talked with the Master, but that was not enough. When he came to their door, he made as if he would go on. *Yes, he would have gone on, had they not invited him in.* This is the secret. They invited him in. Jesus was not pretending—he never did that. Convinced as to his

attractiveness, they had yet to receive him into the intimacy of life in order to secure the great revelation. As he broke bread, they recognized him. Behold, he stands at your door and knocks. He will not batter down the door. He will wait only so long, and then he will go on. He will go to the next house, perhaps, and there he may find entrance and welcome. When Capernaum spurns him, he will turn to another city.

O, let him in, for he will give you the secret of the burning heart. You have only to know him and, loving him, you will find your own loyal ways of serving him. Like these very men to whom, on Easter evening, he revealed himself, you will hasten into the city to bear your witness that the Lord is risen. May Easter not pass for any of you, without this supreme experience.

JOHN R. EWERS.

## CORRESPONDENCE

### Dr. McCartney's Theology

EDITOR THE CHRISTIAN CENTURY:

SIR: It seems some theologians can be amusing when they do not mean to be. Rev. Clarence Edward McCartney says that he preaches that "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life and others foreordained to everlasting death"; and that "these angels and men, thus predestined and foreordained are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished"; further that God according to "the secret and good counsel of his will, has chosen (the elect) in Christ unto everlasting glory out of mere free grace and love, without any foresight of faith or good works or perseverance in either of them or any other thing in the creature, as conditions or causes moving him thereunto, and all to the praise of his glorious grace." That evidently means that all men are alike before God, all are in sin and under his curse, and yet he has predestinated some unto everlasting life and the balance unto everlasting death. And Dr. McCartney says that he preaches the above "in harmony with the doctrine of God's love to all mankind, his gift of his own to be the propitiation for the sins of the whole world, and his readiness to bestow his saving grace on all who seek it; that concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all and freely offered in the gospel to all," etc., etc.

By what legerdemain this learned preacher can harmonize the above two contradictory and mutually exclusive conceptions is beyond my imagination. All men are under condemnation; God decrees to save some, and to suffer others to perish. Yet he loves them all, and desires not the death of any sinner. Two men offend me; I forgive the one, not for anything he is or has done; I condemn the other; but I love them both. Again, God is ready to "bestow his grace on all who seek it," but no one can seek it unless he belongs to the elect and God calls him. Yet God loves all and has "provided in Christ a salvation sufficient for all." These two positions harmonize about as much as black and white. If the scriptures by any man's interpretation of them teach such contradictions it seems high time for him to revise his interpretation. For surely God's teaching cannot be so illogical.

I wonder whether Dr. McCartney also preaches that it pleased God "in the beginning to create or make of nothing the world, and all things therein, whether visible or invisible in the space of six days!" The confession evidently means six ordinary days of twenty-four hours each. If he does preach that I wonder what response he expects from those of his hearers who have only a smattering knowledge of astronomy, geology and biology! If Dr. McCartney and others wish to believe

and preach as above indicated, if such be their apprehension of the truth, no one will object to their doing so. But when they undertake to condemn and excommunicate others who do not believe such doctrines and decline to preach them, then serious objections will be raised to their course. Give me, rather, Dr. Fosdick's theology as contained in his "Christianity and Progress."

Somerset, Pa.

A. E. TRUXAL.

### "Scientific Heresies"

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to voice my approval and commendation of such a journal as you are publishing and it gives one encouragement to know that there are religious journals that believe that we must adapt our religion to our most advanced scientific facts and not try to adapt science to the religious views of those who have gone before us.

The correspondence columns of your journal always interest me, and I should like to make a short answer to brother Frank Fitt, who avers that science as well as religion has her heresy trials. While recognizing that new truths in science do meet opposition, I cannot see that he is correct in saying that the medical scientists are persecuting Dr. Abrams and his electronic reactions. As far as I can judge, I cannot agree that the doctors are more excited over Abrams than are the clergy over Grant or Fosdick, for certainly I would find evidence of it in the medical journals.

What are the facts? Abrams was given a chance to come out before the medical profession like anyone else who has anything to offer but he would not meet the scientific tests which any honest scientist should welcome. The offer of the medical scientists to let him prove his contention to them was by him refused, and the public would rightly condemn the medical profession if they accepted anything so radical as the electronic reactions without sufficient evidence that this was scientific. And anyone reading the "Dearborn Independent" of February 24 must agree that further investigation is necessary before Abrams or his reactions can be accepted as science. In this article it is proved by an electrical expert that this machine is absolutely worthless.

Lamar, Colo.

JOSEPH PESTAL, M. D.

### Would Not Call Jesus a Heretic

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of February 8, page 164, you have an editorial headed this way: "Only One Ideal Heretic," and among other things you make this statement: "In the fine art of being a heretic, as in all fine arts of living, Jesus is still our unique teacher." I can hardly conceive of one bringing him-

self to such a state of mind as to even think such a thing, let alone write it for others to read, especially intelligent men and women. There can be no such teaching anywhere in the scriptures that would lead one to think such a thing. Jesus Christ said, "When he, the spirit of truth is come, he will guide you into all truth." Jesus in his own person, and with his own voice called Saul of Tarsus into his ministry and gave unto him the spirit of truth, and Paul, by the leading of inspiration spoke, or wrote these words: "A man that is an heretic, after the first and second admonition reject." Titus 3:10. And again: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" Romans 16:17. And again: Jesus Christ sent the spirit of truth to Peter, and under inspiration he wrote: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Peter 2:1. And again: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies." Galatians 5:19, 20.

How could Jesus be the "only one ideal heretic," and yet send the holy spirit to teach Paul and Peter, and a great host of others to preach against heresy as they would preach against the other great sins? But you say Jesus, when he was on earth, separated himself from the established church of his day, and took issue with the scribes and pharisees, and I answer that Jesus never was in accord with the traditional teachings of the scribes and pharisees, but was in hearty accord with the fundamental teachings of "the law, the prophets, and the psalms." He said, "I came not to destroy the law, but to fulfill it." The scribes, pharisees, and all the Jewish leaders were the heretics, because they had departed from the fundamental teachings of the Old Testament and had built up a whole heretical system. Our Lord was never a heretic. It is an insult to him. I challenge you to bring the evidence. Do not use your paper to make mere statements that are misleading.

Quanah, Texas

J. W. HARRISON.

## We Supposed There Was Humor Enough in This Correspondence Department

EDITOR THE CHRISTIAN CENTURY:

SIR: It is gratifying to read the correspondence calling in question your position on France's Ruhr policy. On religious questions one finds it so easy to agree with The Christian Century that you have become invested with a halo of inspired infallibility. In matters of international policy, however, it is difficult to take you seriously. The theologian in politics is apt to be doctrinaire, viewing facts with a curiously theoretical squint. To see in a France weighed down with debt and struggling for economic rehabilitation, robbed of two millions of the flowers of her manhood and menaced by a still vigorous and insolent Germany—to detect in this exhausted nation a recrudescence of Bonapartist imperialism, implies a strangely distorted vision of actualities. Although France, like other nations, has her chauvinists and jingoes, the natural understanding of her popular attitude is simply that of a determination to collect from an unwilling and evasive debtor. Attributing bad motives is always a dangerous game, and fairness to our recent ally requires preference for the good motive.

Mr. William E. Hill is a hard hitter. He attributes questionable motives to The Christian Century. Forgetting that the British, equally with the French, were our allies, he ascribes their more lenient attitude on reparations to "utterly

selfish interests." Doubtless some British business men are anxious to trade with a restored Germany, but the national sentiment admits of another explanation. The Englishman is a good sport. English boys fight today and are friends tomorrow.

The Frenchman, however, is the boche's next neighbor. Probably he knows Fritz best and is holding him to his obligations in the only way possible. A satisfied Germany, purged of all vengeful motives and desirous of living in love and peace with her neighbors, is a consummation devoutly to be wished. Such is not yet on France's horizon. It is a wriggling, kicking, biting, half-beaten foe, who would arise and crush her tomorrow if possible, with whom France has to deal.

Mr. Hill taunts The Christian Century with pro-Germanism. This is unnecessary. The real trouble is doctrinaire liberalism coupled with lack of the sense of humor and the habit of taking itself too seriously. The Christian Century is a dreadfully serious magazine. Perhaps its deadly earnestness is what impresses the generality of its readers. Unlike most religious journals, it has no joke column. Of course there is *Safed*, the Sage. But *Safed* is a sort of religious journalistic vogue. Also he is a preacher first, who uses his fun to point a moral. Neither has the C. C. one among its brilliant galaxy of talented contributors who can write with a quirk in the corner of his mouth and a twinkle in his eye. Perhaps there is no one on the editorial staff who can pick out the really funny things for a humorous column. However, dear Christian Century, do not be discouraged. Take the advice of a friend and put in a column of laughs, even if you have to hire a man with a sense of humor for that particular job. Above all, do not delude yourself that you are able to settle the world's affairs with your present mental limitations.

North Attleboro, Mass.

T. W. HARWOOD.

## TAINTED NEWS

The end of the war did not see the end of propaganda.

Today distorted news is still being employed to create class hatred and foment strife within and without the nations.

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# NEWS OF THE CHRISTIAN WORLD

## A Department of Interdenominational Acquaintance

### Dr. Gulick Insists Japan Acts in Good Faith in China

Dr. Sydney L. Gulick who is spending the year in the orient has during the winter visited in China, the Philippines, Korea and Japan. He reports finding every evidence in Shantung that the militarists of Japan had planned to take over this section of China just as they had done in Korea, but were thwarted by a change of front in the government. His report of the attitude of the present government in Japan is very reassuring with regard to peace in the orient. He asserts that while Christianity in the orient has not made large numbers of converts, it has an influence in the life of the people that is not to be measured by its numbers.

### Young Talk of Holding World Conference

The rapid growth of the Student Fellowship for Christian Life-Service is a marked fact in these days when many deplore the lack of idealism among young people. This organization seeks to commit young people to Christian life-service in prayer, study, and home missionary service. Regional and group conferences are being held in various cities in April. Among these are meetings at Atlanta, Ga., New Haven and at State College, Pa. Plans are under discussion for a great world student conference to be held in the Christmas vacation of 1924 which would assemble students from other lands than America to discuss the Christian movement throughout the whole world. Ralph Keeler is secretary of the new organization, Miss Jessie Dodge White is a very effective worker among the students in the various colleges and universities.

### Moving Pictures for Religious Book Week

Religious Book Week, March 4-10, was the occasion of presenting some special films in churches, and even in moving picture houses which set forth the religious idea. Among the new corporations catering to church need is the National Nontheatrical Motion Pictures, of New York. This corporation provides pictures with special appeal for Protestants, Catholics and Jews. The Catholic Art Association is represented by seven pictures of feature length and the Community Motion Picture Service by a number of one reel subjects, while the product of the commercial companies included Famous Players' "The Inside of the Cup" and "The Miracle Man," "The Power Within," "Silas Marner" and "Unfoldment"; also "From the Manger to the Cross," Vitagraph, "Pilgrim's Progress," Kleine; "The Voice of the Land" (Biblical geographic series), American Releasing; "The Christian," Goldwyn; "The Man Who Played God," United Artists; "Les Misérables," Fox; "Quo Vadis?" F.B.O.; "Shadows," Al Licht-

man; "The Sin That Was His," Select; and "The Sky Pilot," Associated First National.

### Knights of Columbus Will Have Great Plant in New York

Modelling their efforts after the Y. M. C. A., the Knights of Columbus will erect in New York a great building at Fifty-first street, and they have already invested a million dollars in a site. The new institution will have the usual Y. M. C. A. features of gymnasium and club rooms, and will have three hundred rooms to rent to men who are without a home. The charitable and social work of the Catholic church in New York will head up in this building.

### Dr. Cadman's Address a Feature in New York

One of the religious features of life in New York is Dr. Cadman's Sunday afternoon address at the Bedford branch of the Y. M. C. A. On the last Sunday in February, Dr. Cadman spoke on "God's Gift to Man" paying a wonderful tribute to Jesus Christ. In this connection he said: "When one considers the critical and solemn struggle which the Roman Catholics, Protestants and multitudes of decent people who make no profession of faith are waging against unbelief and paganism, rivalries in creed and theory are incidental and should be so estimated by all who hold that Jesus is Lord. This saying of St. Paul is the marrow of the creeds of all churches, and he who is not against it is for us. I revere the piety of Cardinal Mercier of Belgium, and of George A. Gordon of Boston; the one a true prince of the older church; the other, perhaps, the most princely

mind of my own church. Their burning consciousness of the love of God in Christ Jesus is set forth in very different ways. Yet they are both one at the base, and they drink of the same stream by the way. The worship they offer to him explains their dedicated manhood and the light they cast upon our problems is reflected from him. He will never lack the tributes of adoring yet independent minds, which place too scanty a reliance upon theology, but which crave to be as he was; pure, tender, strong to endure, patient to suffer, able to find composure in life's griefs and losses and before the awful mystery of death; and will he also continue to receive the worship of those minds which are saturated in the historic doctrines of his person."

### Will Hold Summer Conferences

The International Sunday School Council of Religious Education is announcing a series of training schools and conferences to be held at three different centers in the United States in different parts of the Summer. The three centers are Lake Winnepesaukee, New Hampshire, Geneva Glenn, Colorado and Lake Geneva, Wisconsin. The International Training schools will last for eleven days in most cases, while the boys and girls camp conferences will last thirteen days. The management of these conferences disclaims any purpose to present teaching at these conferences which would give offence to any sincere Christian.

### Cooperation Coming in Western Fields

The sectarian strife over the occupancy of new fields in the west which once

## Presbyterians to Hold Regional Conferences

THE Presbyterian New Era Committee, in session at 156 Fifth Avenue, New York, Feb. 27, adopted a proposed program and field activities for the year beginning June 1, 1923, which includes plans for regional conferences of Presbyterian ministers and laymen similar to that recently held with such success at Kansas City. The staff was urged to undertake such conferences as would be welcomed by groups of presbyteries, and centers suggested for consideration were Chicago, St. Louis, Pittsburgh and New York, the conferences to be held probably in November and December.

Following the four national conferences, the plan is to have presbyterial, city and local church conferences, organized and conducted largely by those who were present at one of the national conferences. This would convey to synodical, presbyterial and congregational workers the best experience of the national conferences.

It is also planned, preliminary to the

national conferences, to have soon after General Assembly a conference of secretaries of the Boards and Agencies and members of their staffs, together with the New Era staff, to formulate a working program for the field and employed forces. The Moderator and Stated Clerk of General Assembly would be included in this group.

Also, a series of preliminary conferences is designed for September, before the meetings of synods, for New Era district secretaries, synodical and presbyterial superintendents, and all field workers of Boards who have oversight of synods. The object of these conferences is to reach employed field forces but not the volunteer workers in the synods, presbyteries or individual churches. The places suggested for these September conferences are Princeton, N. J., Chicago, Nashville, Denver, Fort Worth or Dallas and Portland, Oregon, each center taking in its appropriate district.

wasted the funds of missionary societies and brought religion into disrepute among the thoughtful people is making way for a new order. Conferences are to be held now soon in several western states in which the whole problem of religious cooperation will be given thoughtful attention. The seven points to be gained are: That no fields be overlooked; that consolidations and withdrawals be effected in fields where there are too many churches; that foreign be looked after; that social service work be entered upon in industrial centres; that educational work be coordinated; that the Mormon problem be considered and if possible right relations be established; and that special tasks be assigned, such as work for Indians, lumbermen in many camps, workers who go into these States at harvest seasons, and those who engage in canning industries.

#### Butler College Gets Considerable Gift

Butler College is now in a campaign of enlargement, having secured an option on a new site at Fairview Park in Indianapolis. The college is seeking \$1,500,000 of new money. As a starter toward that fund, William G. Irwin, and his sister, of Columbus, Ind., have given \$200,000. The Rockefeller foundation has made a grant to the school of \$300,000, conditioned on raising the whole amount. It is proposed to put \$600,000 in new buildings and \$900,000 into endowment.

#### Author of Noted Hymn Celebrates Birthday

The author of "Onward Christian Soldiers" is Rev. S. Baring-Gould of England. He is an old man now, retired from his service as a rector in the English church. On a recent day he cele-

brated his eighty-ninth birthday, receiving from many sections letters and telegrams of congratulation.

#### Noted Baptist Leader Passes Away

Dr. Robert Stuart MacArthur, one of the best known Baptists in the world, died recently at his winter home, Daytona Beach, Fla. He was a graduate of Rochester Theological Seminary, and for many years was one of the prolific writers of the denomination in the denominational press. His most noteworthy pastorate was that at Calvary Baptist church of New York. He has served as President of the Baptist World Alliance, being one of the foremost figures in that organization.

#### Baptists Disappointed in Collections

The New World Movement of the Baptist Convention has proved a disappointment to the leaders in the matter of collections. The amount now due on pledges is \$13,449,816. The collections have been coming in on an average of about eleven million dollars a year. The management counts on the new members who have come into the churches the past two years to make up the deficiency occasioned by the delinquency of others. It is not considered that any large percentage of the money now delinquent is uncollectable, but great embarrassment has been occasioned by the disappointment.

#### Rainbow Chorus Will Be Broadcast on Good Friday

One of the most enjoyable features of the Sixteenth International Sunday School convention at Kansas City last June was the Rainbow Chorus, made up of five hun-

dred children between the ages of 8 and 14 years. This chorus will sing on the evening of Good Friday, and their singing will be broadcast by WDAF, the station of the Kansas City Star. This station proposes to reach the whole continent and ships at sea. It is a little curious that the hymn chosen for the occasion should include some Easter hymns such as "Christ the Lord is Risen today" and a patriotic hymn "America the Beautiful."

#### Disciples College Loses its President

President L. O. Lehman, of Eureka College, died suddenly in the midst of his big endowment campaign on March 10. He was an alumnus of the college which he served, graduating in the class of 1901. He held successful pastorates in a number of Illinois cities, his last pastorate before going into the service of his college being at Gibson City. He was more than half way through his endowment campaign for Eureka college, by which he sought to add more than \$400,000 to the resources of his institution. The college lacked endowment to be recognized as a fully standardized institution. President Lehman had been in the field since September directing groups of ministers who were furnished by the churches for temporary service in the endowment campaign. His death is doubtless due to lowered vitality from overwork.

#### Four Million in 1940

The Comity Commission of the Chicago Federation recently brought into one of their meetings an expert from the Illinois Bell Telephone Company who gave the estimate of his company that in 1930 Chicago would have a population of 3,250,000, and in 1940 of 4,000,000. The following interesting facts from his address are to be found in the Church Federation Bulletin: "He stated that Chicago consists of approximately 200 square miles and is made up of varied types of peoples. He divided the population approximately as follows: 110,000 negroes; 805,000 foreign born white; 1,035,000 native white of native born white; 1,035,000 native white of foreign born parentage, and 800,000 native white of native born parentage. But of every thousand people in Chicago, the survey discovered that 40 are negroes, 300 foreign born whites, 370 native whites of foreign born parentage. Of the 300 foreign born 51 are found to be Poles, 42 Germans, 39 Russians, 33 Scandinavians, 24 English, 21 Italians, 20 Irish, 18 Bohemians, 12 Austrians, 9 Hungarians, 6 Lithuanians, 4 Greeks, 3 Jugo-Slavs and 18 from all other countries.

#### New York Churches Investigate Neighborhoods

One of the problems of life in New York is the anonymity of the population. Hardly anyone knows his neighbor. The New York Church Federation has assigned to local churches areas to canvass. Each Protestant family in the section is given a list of the churches there. One church has added 260 new members in a year through such methods. Another

## Disciples Congress Program

THE Disciples Congress program is now off the press, and lists many interesting features. The Congress will be held in Indianapolis from April 2 to 5. Severin Hotel will be headquarters for the meeting.

The following addresses will be given: "Christian Unity an adventure in Goodwill" by Rev. Homer W. Carpenter; "The Trend toward Christian Unity" by Dr. Charles Clayton Morrison; "The Ministry of Work" by Rev. H. H. Peters; "Effective Evangelism" by Rev. Stephen E. Fisher; "Evangelism of Youth" by Dr. Albert H. Gage; "The Spirit of the New Evangelism" by Rev. Jesse R. Kellums; "The Evangelism for this Hour" by Rev. Madison Hart; "The Gospel for Today" by Rev. Joseph Fort Newton; "The Literature of the Disciples" by Dean W. E. Garrison; "The Literature the Disciples Should Produce" by Frederick D. Kershner and Prof. Rodney McQuarry; "Science and Religion," by Pres. Jonathan Rigdon; "Science and Salvation" by Joseph Fort Newton; "Social Christianity" by Prof. A. W. Taylor; "Christ in Modern Literature" by Dr. Joseph Fort Newton; "The Place

of Forms in the Christian Religion" by Prof. W. C. Morro; "The Use and the Abuse of the Ceremonial Element in Religion" by Rev. Orvis F. Jordan; "Christ in the Life of Today" by Dr. Joseph Fort Newton; "The Crisis Confronting the Church Today" by Dr. H. O. Pritchard; "America's Duty in the World Crisis" by Dr. E. L. Powell; "The Church's Struggle for Unity" by Dr. Herbert L. Willett; "Philanthropy of the Disciples as Exhibited in Gifts to our Colleges" by Pres. R. H. Crossfield; "The Contribution of the Disciples to Higher Education" by Secretary G. I. Hoover; "Religious Instruction in Tax-supported Educational Institutions" by Dr. Herbert L. Willett.

A number of banquets have been arranged in behalf of special interests, and arrangements have been set up at the hotel for a special room each noon that the Congress may lunch together. The Congress will furnish the speaker for the union ministers' meeting on Monday morning of Congress week in the person of Rev. C. C. Morrison, who will speak at Roberts Park Methodist Episcopal church.

church found in four city blocks four thousand Protestants who have not known where a Protestant church might be found. The visitors do not give invitations to Catholics or Jews in this canvass, thus obviating the sectarian feeling which would otherwise arise from the canvass.

#### Disciples Board of Education Is Enlarged

In an effort to make the organization more democratic, the Board of Education of the Disciples of Christ has been greatly enlarged. The convention last September at Winona Lake approved this enlargement and at a meeting in Indianapolis recently the final steps were taken to include thirty-nine new members. At the Indianapolis meeting Dr. John W. Hanscher told the assembled divines how the Methodists went about it to raise a million a month for sixteen months for education.

#### Rev. Thomas W. Davidson Will Preach in Europe

The list of those going to Europe this summer to carry the Christian message of international good-will grows. Among those who will sail a little later in the

spring is Rev. Thomas Davidson, pastor of Reformed Church on the Heights, Brooklyn. The list of British preachers coming to this country has not been announced in its entirety yet, but will be an interesting one.

#### Religious Activities Lessen Juvenile Delinquency

Superintendent O. J. Milliken in an address before the Commission on Public Institutions of the Chicago Church Federation stated recently that there had been a drop of thirty per cent in the juvenile delinquency in Cook county in three years. The St. Charles School for Boys had a population of 600 three years ago. It now has only half that number. On being asked the reason for the sharp decline in juvenile delinquency, Superintendent Milliken asserted that the churches, Associations, Boy Scout movement and other uplift forces deserved the credit as work for boys and girls has been greatly increased in this period with most marked results.

#### New College President Makes Peace with Institution's Critics

Under the leadership of the new president, the curators of Transylvania col-

lege, of Lexington, Ky., have voted to call in four or five of the most active opponents of the former administration of the college to sit with the curators with the power to vote. Thus another chapter is added to the history of this institution which is one of the oldest connected with the Disciples movement. Twenty-five years ago when James Lane Allen wrote his "Reign of Law," the institution, of which he was an alumnus, was a foremost opponent of evolution and higher criticism, as the novel sets forth. In recent years, the faculty became predominantly modern in its viewpoint, and there broke out in Kentucky a bitter war against the school on the part of the reactionary forces. The present step of the curators is an effort to harmonize the constituency of the college.

#### Churches Carry the Gospel to the Theatre

More cities than ever are carrying the gospel to the people through theater meetings this year. Among these are the meetings held in Indianapolis in Keith's theater. These will continue for two weeks preceding Easter. Among the speakers is Dr. H. L. Willett of Chi-

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cago, who will appear on four successive days. In Chicago the S. D. Gordon meetings continue with unabated interest. In the latter city both Lutherans and Episcopalians have their own meetings.

#### Federal Council Calls for Aid for Russia

A bulletin from the office of the Federal Council of Churches states that eight million people will starve in Russia before August if foreign aid is not brought in. The continued impoverishment of the people has meant the loss of farm animals and the deterioration of farm equipment. The past year another drought destroyed a part of the crops. The following suggestion of practical aid is being sent to the evangelical churches throughout the land: "All contributions of clothing should be sent, prepaid, to the Storeroom of the American Friends Service Committee (Quakers), 15th and Cherry Streets, Philadelphia, Pa. This organization has generously agreed to serve as the distributing agent for all clothing contributed by the churches of the Federal Council, and will assume the expense of shipments to, and distribution in, Russia. Care should be taken to see that the clothing contributed is good for at least six months' wear and that it is clean and well mended. Cotton stockings should not be sent. Shoes are in great demand, but to be useful they must have broad toes and low heels. In addition there is great need for all kinds of uncut material, which can be made into garments by the women of the famine zone, many of whom are sewing for the benefit of the community in return for their relief rations."

#### Negro Migration Will Greatly Increase This Year

The present immigration law was designed to cut down immigration to 40 per cent of what it was before the war. It has in actual practice cut it down to 11 per cent. Northern manufacturers are looking everywhere for labor, and an unusual negro migration is taking place from the southern farms to the northern cities, creating friction in many communities that may prove of a serious nature. To consider this negro migration, the Commission on the Church and Race Relation of the Federal Council called a conference recently. The result of this conference was a resolution urging the churches of the two races to set up inter-racial committees in every community where this migration is coming in in order to forestall any friction that might develop. The communities where the new workers come are urged to provide facilities for the proper recreation and education of the new workers.

#### Southern Educators Come into Cooperation

One of the good results of the Inter-church World Movement is to be seen in a survey of theological seminaries, which will shortly be published by Doran. Dr. Robert L. Kelly, executive secretary of the Council of Church Boards

of Education, and director of the survey which is being published, recently called in Nashville a council of the various theological seminaries of the south. Even the Baptists answered the call, four large

seminaries being represented. The meeting resulted in a permanent organization to study the peculiar problems of ministerial training in the south. On the same day representatives of the Southern

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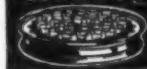
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Baptists and the Southern Methodists formed a Council of Church Schools for the Southern States which will correlate the educational work of the different denominations. Both of these meetings were held on February 22.

#### Labor Temple Faces Demand for the Gospel

An encouraging development of the Labor Temple in New York, a Presbyterian institution, is a growing demand for religious addresses. A religious service is held at seven o'clock on Sunday evenings, and a forum at eight o'clock. Several times recently the religious meeting has outnumbered the attendance at the forum. The work is carried on as an international enterprise, though there is a specially large Italian constituency.

#### Presbytery Warns Against Giving to Beggars

The evil of panhandling on the streets of a large city is being dealt with effectively in some cities these days. The social service committee of the Presbytery in New York claims to aid all worthy men who apply, and the Presbyterians of New York are warned not to give to street beggars. Members of the church are given books of coupons, and when a beggar asks aid he is given a coupon and directed to carry it to the office of the presbytery. Professional beggars are thus easily defeated in their project of living off of society, at least so far as the Presbyterians are concerned. In Evanston, Ill., the same device is employed with the exception that the Social Service League is an interchurch affair in which all denominations participate. Once Evanston was a tramp-infested town, but now the calls for aid are only a fraction what they once were. The method is commended by its exponents as being both Christian and scientific.

#### Preacher Makes an Appeal for Fred Stone

The reported conversion of Fred Stone which was heralded across the continent by the Associated Press has brought a variety of reactions from the clergy. Some cannot conceive of a Christian going on with the stage, but not so Rev. Jesse Parker Bogue, pastor of North Methodist church, of Indianapolis who says: "Here's to Fred Stone: Come to Indianapolis and there will be one preacher present to hear you at least. I'll laugh, for God made me to laugh, at your wholesome fun. Then you come to church—welcome will be written for you with purple letters a foot high—where you will have a chance to worship God. And if you want to hear a sermon, we'll try to preach you one that will give you hope, courage, and inspire you to 'love God with all your heart, soul, mind and strength and your neighbor as yourself.'"

#### Unitarians Wait on Ministry of the Bishop

Something new under the sun may be found in Ware, Mass., Unitarians sitting

under the ministry of an Episcopal bishop. A community mission was held in which all the Protestant churches of the city participated. The preaching was done by the Rt. Rev. Thomas F. Davies, bishop of western Massachusetts. The Unitarians

cooperated along with the other churches, and Edwin M. Slocumb, pastor of the local Unitarian church said: "We share with all who attended these meetings a sense of gratitude to Bishop Davies for coming to Ware to conduct the mission."

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was preached. A number of people who sought more modern interpretations of religion organized a union church which has no connection with any of the established denominations, though the ministers are usually either Presbyterians or Congregationalists. The methods of the church are as modern as its gospel. It has a forum, and some of the best teachers of Pomona college have spoken from its platform. Its relations with the community churches are pleasant save that the local Baptist church does not cooperate with any other, it having a fundamentalist minister. Rev. Shelton Bissell is pastor of the Community church.

### Regional Conferences on Life and Work

The Association for the Promotion of Christian Unity will hold regional conferences in several cities of the middle west in April. These occur on April 10, 11, 12 and 13 at Cincinnati, Springfield, Ill., St. Joseph, Mo., and Des Moines, Ia. Among the speakers who will participate in these conferences are Rev. B. A. Abbott, Rev. Roger T. Nooe, Rev. Homer W. Carpenter, Dr. Herbert L. Willett, Rev. Finis S. Idleman, Dr. Peter Ainslie, C. M. Chilton and Rev. F. W. Burnham.

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#### Catholic Church Seeks Foothold in Scandinavian Countries

Nowhere in Europe is the Catholic church so weak as in the Scandinavian countries. There is not a single native priest in Norway. Recently a determined effort has been made to secure a foothold in that country. Two orders have set up establishments, one in Christiania and the other at Fredericksdal. The laws of the country still forbid the development of Jesuit institutions, but it is hoped by the hierarchy that this law may either be abrogated or be allowed to become a dead letter.

#### Disciples Pastors Stay in Leading Cities

Though the "turn-over" in the ministry is one of the marked features of the

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#### Schools Being Reopened in Turkish Empire

The International College of Smyrna is open again after the stirring events which recently happened in that city. The buildings were not damaged, though some movable property was stolen. Robert College and the Women's College of Constantinople are open, though carrying on with a reduced student body. The missionaries report from many interior places that inquiries are coming in asking when the schools that have been closed will be reopened again. There is no disposition on the part of the American Board of Commissioners for Foreign Missions to withdraw from the Turkish empire.

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